

REFORMED CHURCH MESSENGER



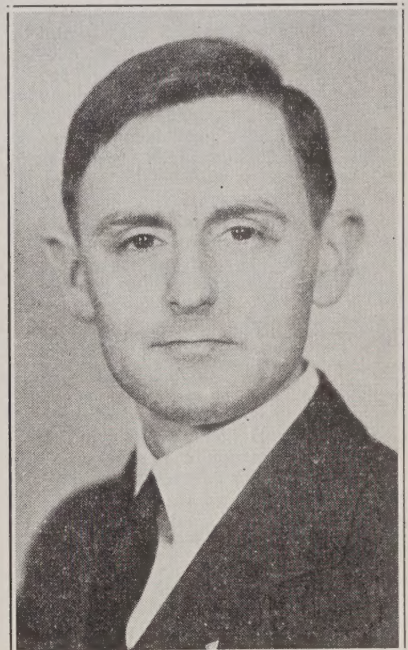
Upper left—A Lovely Scene at Cedar Crest College, Allentown, Pa.

Upper right—The Rev. John C. Brumbach, Pillow, Pa., pastor Stone Valley Church. (See article.)

Lower left—The Rev. Robert M. Kern, pastor emeritus, St. Andrew Church, Allentown, Pa.

Lower center—The Rev. Henry I. Aulenbach, pastor St. Andrew Church, Allentown, Pa. (See article.)

Lower right—Mr. John B. Boyer, Senior Elder Reformed congregation of Stone Valley Church.



PHILADELPHIA, JUNE 13, 1935

ONE BOOK A WEEK

THE CHRISTIAN CHURCH: ITS NATURE AND ITS TASK

P. Carnegie Simpson's volume several years ago on "The Fact of Christ," was and still is a classic. His current study, "The Fact of the Christian Church," (Revell), is not only a sequel to the former, but treats the continued subject in the light of the changed intellectual, social and religious conditions of today.

Professor Simpson believes that our discussion of the nature and task of the Church must be detached from ecclesiastical formulas and considered in the light of "the spiritual facts and forces which are of the essence of the Church's being and are . . . the guiding principles even of its structure." He is concerned "with spiritual biology, and not ecclesiastical anatomy," to be considered, not negatively and controversially, but positively and constructively. The Churches "spend too much time and strength in answering one another."

First of all the Church is "a continuous life." "The Christian Church took its rise," not in theology and ecclesiastism, "but from something essentially personal"—"from the impression which Jesus Christ made upon certain of His contemporaries." In his first chapter, the author is largely identical in his thinking with Dr. Speer's "Christian Realities." (See issue of May 16.) The more I review books, the more impressed I am with the evidence of God's spirit in the simultaneous workings of contemporary minds.

Prof. Simpson tells us that "that first impression (of Jesus) has never been diminished but rather augmented with time and has renewed itself generation after generation." This has accounted for the continuous life of the Church. This perpetuity is traced through the several historical epochs of the Church. It is the one constant element. "We see,—dimmed indeed and often disfigured, but unmistakable—that 'one Face,' which

"far from vanish rather grows,
Or decomposes but to recompose."

Thus "the identity of the Church is to be found, not in anything of ecclesiastical structure," but in "the life of those in whom Christ lives." One is reminded

here of Shailer Mathews' recent analysis of organized Christianity (see issue of June 6). "This is the Holy Catholic Church." "It is not necessary to be Christian in order to be orthodox . . . there is nothing distinctively of vital Christianity or vital religion in being a papalist or an episcopalian or even a presbyterian."

This leads us on to "The Religion of the Evangel," which is comprehended in two fundamental questions; that of "the character of God, including His relationship to man; the other is that of the meaning of life." Both questions are essentially answered "in Jesus Christ Himself." This Christian gospel "may be depersonalized by being institutionalized; by being doctrinalized; by being intellectualized; by being subjectivized." It consists in "a sense of infinite indebtedness for Christ; an assurance of complete trust in Christ; a life of personal loyalty to Christ." (Almost identical with Dr. Speer's experience.)

This gospel, however, seeks institutional expression in "Word and Sacrament." This must not be over-intellectualized; "a man may love Christ and follow Him without being able to reason about Him." Dr. Simpson treats the Sacraments reverently but simply; "the essential thing in the Sacraments is not what we say and do in them but what God in Christ says and does in them." We seldom read a book today which does not have a similar Barthian touch and this volume at points reminds one also of Brunner's "The Mediator."

The author refers to the differences in Christendom over the Lord's Supper as "heart-breaking." They are all on the "manward side of it," depriving men of the "fellowship which, in the true and in the fullest and the deepest sense is catholic."

Professor Simpson is searching in his disparagement of doctrine, or rather of the place it has had in the Church, both in the use of the Scriptures and in the intellectual formulas based upon that use; "the intellectual construction of religious truth is ineffective or useless, especially as it is presented in the Churches' creeds and confessions." "They are often even unintelligible." Theology has its place, but it needs two qualities; it must be

more scientific and more Christian. Today it needs rethinking. But (as Barth often urges), the Church must recover its convictions, before it can rewrite its confessions.

In the chapter on "Elements of Order and Unity," we are reminded that these must be regulative but not determinative. Ordination is defined in simple terms, but with deep meaning. "Succession" is historically insecure. It has no more validity than that of "an historical possibility." A theory of the ministry may be simple without losing any of its solemnity.

On union or unity, the author finds a postulate in the Christian's relation to Christ. But there are two others; "one is a substantial agreement about the faith of the gospel; the other a clear recognition by the conferring Churches of one another as Churches." Polity may be relegated to compromise. Prof. Simpson's formula for union is simple and practicable, if his previous conceptions of the Church are accepted—as I believe they ought to be.

The volume closes with the application of "the evangel" to "civilization." The Church has had a message for other critical epochs. It has one for today. "This is an age in which the public witness of the Church before the world is not very strong—an age, indeed, in which organized religion is at a discount." But there is a very deep interest in "personal religion." Therefore "the prospects for religion itself are today far clearer than they have been in many an age of the past." The preliminary work of the Church is "personal religion" and it is in this realm that "the Evangelical Church will renew its strength." To this I should add that Prof. Simpson evidently does not by this mean individualistic as contrasted with social Christianity. At the same time this volume is lacking in some of the elements of the study by John C. Bennett, reviewed last week, but it rightly reminds us of our neglect to recognize that the first task of the Church "is to make Christians."

I can heartily commend this volume to the members of the 1935 World Conference on Faith and Order, as a help to the needed simplification of thinking.

—Charles S. Macfarland.

ABSTRACT OF THE ADDRESS OF PRESIDENT HENRY H. APPLE COMMENCEMENT, JUNE, 1935

It is a privilege to extend congratulations upon the completion of your college course. You have the gratification of achievement—the completion of a definite piece of work.

It is pertinent to ask, what is it you have done? The question is most frequently asked, what use is a college education? This is particularly true in reference to a Liberal Arts Course. Flippantly asked by self-made men. It is not so difficult to see the value of vocational training, or technical education for special line of work, or a school for the professions of Ministry, Law, Medicine and for a Business Career.

What can you show for a Liberal Arts training?

Familiarity with the history and achievement of the human race.

Association with the world's best leaders in thought and action.

Fellowship with the deepest springs of life in human aspiration.

Sense of common origin and common brotherhood.

Training of the mind—you learned how to think, rather than what to think.

And to think straight is recognition of the truth of God and the relationship of men.

This mental and moral training is the development of personality. This is the glory and the pre-eminence of the Liberal Arts College.

I emphasize this because its value has been somewhat obscured, especially in the light of some recent economic theories and the multitude of alphabetical agencies designed to regulate social, industrial and political conditions of modern life.

Rugged individualism has been the target of bitter attack. It has been accused of all the ills of recent misfortunes.

And collectivism is the magic word offered to open the door of future success.

I have no desire, and this is not the place, to present a thesis on that question. I only want to say that when carried to its final analysis it leads inevitably to stages of Socialism, Communism and revo-

lution, which means absolute and complete regimentation of life on the lowest rather than the highest level. It fosters indifference and idleness and destroys all personal dignity, ambition and initiative. It thus hinders the development and service of the highest ideals and efforts of the human mind and heart.

Sane collectivism is good. It gives a true sense of the solidarity of the race and emphasizes our mutual obligations. It is a solemn reminder that we are all children of one God and therefore we have a sacred obligation to be our brother's keeper. No religion, no government, no scheme of economics, no social reform, no industrial expansion can be successful that does not contemplate the welfare of all groups, classes and individuals.

But the race rises in the scale of comfort, happiness and security to fulfill its destiny through the guidance, services and sacrifices of trained leaders. This has always been true. It will be essential for advancement in the future.

In this is the significance of the priv-

(Continued on Page 21)

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EDITORIAL

PATHWAYS

One of the most obvious observations that can be made about a path is that it is well-trodden. In older lands folk have often walked in the same way through many generations. These paths are dear to the hearts of those who are living now, first, because they guide them safely to their destination, and, secondly, because their fathers walked in them. Every step recalls stirring episodes and daring deeds in which love and hate and adventure all played a thrilling part. Defeat and victory, advance and retreat, have left their marks upon the folkways of the race and these marks kindle high emotions in all except the least sensitive of present travelers.

We take so much for granted, without analysis or critical insight, that it is difficult for us to realize that every pathway was once an unblazed trail along which a pioneer forced his way in the face of the grimmest obstacles and, often, at the continual risk of his life. Only when he lived to come back along the course that he had opened, did other venturesome spirits retrace his journey, guided by the ashes of his camp fires, until, at last, a new way was established through the wilderness. Alas! Often these later comers forgot to tell of their indebtedness to the pioneer who blazed the trail that eventually became a pathway accepted by all who had reason to travel in the direction that it opened. Thus, by a natural and cumulative process, the trail becomes a path and the path hardens and broadens through constant usage into an arterial highway that unites center with center in the vast organism of human society. When this has taken place, the inherent inclination of man's nature is to resent any suggested change in the road. "It was good enough for our fathers," men say, "therefore it is good enough for us. Change is dangerous." And this is true. Those who are committed exclusively to the old roads can point to many striking illustrations of tragedies directly due to the attempt to find new and shorter trails. Every attempt in this direction is faced, not only with the inherent difficulties of the situation but also, with the opposition of those who are familiar with the old ways and convinced that they cannot be improved.

"Ask for the old paths and walk therein," is ancient counsel and should be accepted until we are sure of our bearings.

When youth impatiently disregards the experience of the race and leaves the pathways of accepted experience, the result is almost sure to be disastrous. But the converse is equally true. The proof of age is not to be found in hardening arteries but even more definitely in backward looks toward "the good old days" that never were. Truth is not a closed cycle, whether it be in language, art, government, law, or religion. It is sad to see a body that has become decrepit through increase of years; but it is sadder, though less patent, not to see that this is a dynamic, not a static, world. New paths must be found or the race will be confined to its present outlook and achievement, which is but another name for death. Yet the making of the new pathway does not always require the elimination of the old. By shortening a curve, tunneling a hill, or bridging a river, the traffic moves with greater speed and less strain. This is as true spiritually or intellectually as it is physically. The old direction remains but it extends far beyond its former limits which were marked "End of thoroughfare." There are no limits for the spirit of man save those which he accepts or imposes upon himself. Infinity is the theatre of his thought and action. He is a citizen of a kingdom without frontier and the great pioneers who have preceded him are beacon lights to show him that he may push out beyond the horizons of past achievement.

—J. A. MACC.

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A SADDENING REPORT

It is not pleasant reading—this report of the General Supt. of the National Florence Crittenton Missions, Mrs. Reba B. Smith, given at the 52nd annual Conference of that organization. In greater numbers than ever before younger women of the higher intelligence brackets are seeking help and refuge as "unmarried mothers," declares Mrs. Smith. "A lower standard has been set for women in recent years. It has caused the former dividing line between the good and the bad girl almost to disappear."

The present population of the Crittenton Homes in this country ranges between 5,000 and 6,000 young women, and college students, school teachers and trained nurses are reported to be "numerous" among the applicants. Mrs. Smith attributes a considerable part of this distressing situ-

ation to lax parental control; the automobile, which can whisk the girl away for long distances from her home; and the common attitude that "everyone else is doing it." But back of all these symptoms is a moral breakdown, even among girls of good upbringing and superior educational, social and religious advantages. Certainly it is a situation that should cause much searching of heart among all of us who are in positions of leadership and are deeply concerned about the cause of Christ and the salvation of our fellows.

* * *

"ATMOSPHERE"

A chief occupation of the Church organist is to create "Atmosphere". Blessed is the organist who selects preludes of a quiet, soul-lifting nature, which give peace to the worshippers as they enter and are seated in the House of God. Noisy, elaborate preludes disturb the mind, unless the occasion calls for such music—as is appropriate for patriotic services, festival occasions, etc. Generally speaking, people go to Church for spiritual refreshment, and folks seeking this refreshment want peace and quiet, a retreat from the cares and worries of every day life—and blessed is the organist who contributes thereby to the uplifting of souls.

Often the state of mind and the spirit of an organist himself is disturbed by people who, on entering the Church, are conversing loudly with others. Even after taking their places, some folks converse with persons in other pews instead of taking their places quietly and remaining in silent meditation. Ushers can contribute greatly by ushering people to their pews quietly. Church sextons should have their work completed amply in advance of the prelude so that quiet will prevail. Many sextons, it seems, must lower and lift windows, post hymn numbers, light lights, bring in flowers for the pulpit, etc., etc., during the playing of the prelude.

Everyone should understand that the service itself begins when the prelude begins. To create Atmosphere, the organist himself or herself must remove all thought of physical surroundings such as ivory keys, human throats, etc., and must have a heartfelt desire for that peace and quiet which he or she desires to create for others. Inexpressibly valuable is the music which conveys a message to worshippers where the spoken word often fails.

—A. H. L.

* * *

SOMEONE MUST START IT

The vicious circle in international affairs, according to Douglas J. J. Owen, is that "everybody is ready to be good when everybody else is good." But, alas, nobody—or, at any rate, hardly anybody—will stop doing wrong until he has a guarantee that others have already stopped doing it.

This lamentable unwillingness to run the risks involved in setting a good example by practicing which we preach explains, to be sure, the fatuous policy of preparedness, with its unceasing activity in piling up the weapons of mutual destruction. Indeed, it requires only a suspicion, which may as a matter of fact have no basis in reality, to stir up men and nations to desperate measures.

We must depend upon individuals whose fundamental loyalty is obedience to the will of God and love for their fellow-men. In reference to the report of the intention of the British Government to institute compulsory air-raid drill, for example, England's famous preacher, Canon "Dick" Sheppard, declares that nothing would induce him to respond if called upon. The idea of now getting ready for war, especially in view of the fact that gas masks cannot be of service to children, fills him, he admits, with unspeakable repugnance. That is the reaction all true Christians ought to feel. God grant we may soon have Governments, as well as individual Christians, courageous enough to walk by faith and trust in the agencies of peace rather than the "dread arbitrament of war." It has been our hope and prayer that our own beloved country might be wise enough and brave enough to take the lead in preparing for peace.

GRADUATION AND COMMENCEMENT

For every one, education is a process of achievement and never a finished product. No person can think that he has now attained an education, as if it were something complete. One may accumulate some knowledge on this and another subject; but the educated person is a *growing mind within a growing body of thought and learning*.

The word, "learned man," as applied to the product of our schools, cannot be interpreted in the past tense. Except one ever be a learning man, he will at that moment cease to be a learned man. If "eternal vigilance is the price of liberty," attention ever fresh and awake is the mental tuition one must pay for wisdom. The mind dare never be satisfied with counting over memory's golden hoard, but like a wise steward increases it by interest, which is putting forth to usury our mental talents and endowments. An army may "dig in" and entrench itself, but Truth is ever on the march. "They must upward still and onward who would keep abreast of Truth."

Graduation from school means something, when it looks to something more ahead. It certainly has a fatal meaning to those for whom it means, "I have learned; I am learned." For those who cease to learn new lessons, the name on the diploma is the name on the grave-stone of intelligence.

Graduation is gradation. Such gradation by an educational institution is good. The student and the institution are automatically and alike graded by the fact as to how far the educational institution has instituted itself in the mental make-up of the graduate and given him a faculty for study in the continuation school of life.

The happy marriage of the words, "graduation" and "commencement," make them a perfect union of fine sentiments which mean a larger beginning under a new encouragement. The sun of graduation day is not a setting sun, but the rising sun of a new commencement of still wiser thought, larger plans, and wider vision.

For the growing soul, life's day is ever at the dawn. Each new occasion is an adventure of noble prospect. Each new situation has the tang and odor of the Spring. Each new fact is a sweet morsel to an appetite insatiably hungry for life's good things.

God has made life so! It is full of promotions. Christianity's ideal is "the more abundant life." Life's very secret is in growth. The human mind is always being matriculated in that enlarging school of the universe which God has indited and informed with wisdom eternal.

This is religion: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to Whom be glory both now and forever!"

—ARTHUR C. THOMPSON.

* * *

LETTING DOWN THE BARS

The process of paganizing Pennsylvania seems to be progressing. While the Legislature remains terribly slow in enacting laws in the interests of social justice, bills aiming to break down the American Lord's Day and to cater more completely to the vices and weaknesses of our citizenship are pushed with amazing speed to a vote. The most doubtful and dangerous procedures are occasionally concealed under a *referendum*, which we are solemnly assured is in the interests of democracy and a square deal.

A few years ago, under similar auspices, the playing of baseball and football on the Lord's Day was legalized in parts of the old Keystone State; and now, in connection with the attempt to legalize polo, tennis, Sunday fishing and other outdoor sports, we are also brought face to face with the probable legalization of moving picture shows, admittedly an utterly commercial enterprise, so that soon little or nothing will be prohibited on the Lord's Day which is allowed on other days of the week, and we shall have, at least in some communities, a Continental Sunday, with commercialism in the saddle.

Without going into details with reference to this movement, which has already won out in the House of Representative by 122 to 80, and boasts loudly at this writing that it will carry the Senate and easily secure the signature of the Governor, the one outstanding fact is that the Fourth

Commandment is no longer regarded, by many professing Christians, as a Commandment of God. Even many who have some reverence for the teachings of Christ place this in a different category from some of the other Commandments. It is hardly thinkable that the majority of Legislators would vote to give the people of the various communities in the State the right to decide whether the law against murder, adultery and theft should be maintained or abrogated. If it were suggested that the people of Philadelphia, for example, should have the right to decide whether murder or adultery was permissible after 2 P. M. on Sunday, it would be regarded as a proof of insanity. But Church members and even some ministers of the Gospel will vote with impunity to give each community the right to decide whether the Fourth Commandment is to be regarded as sacred, or is to be cruelly disfigured and disjointed after 2 P. M.

It is sadly true that the Church of Christ appears to have little or no influence upon such of its members as get into the State Legislature. Their voting record seems to be about as pagan as that of any rank outsider.

At the recent meeting of the Eastern Synod, a strong protest was sent to the Legislature against the bills which tend further to destroy the sanctities of the Lord's Day and are certain to hasten the breakdown of our hallowed Christian ideals and American institutions. The following communication was addressed by the Synod to the Chairman of the Ways and Means Committee of the House of Representatives, who is also the leader of the majority party, the Rev. Frank W. Ruth: "The Eastern Synod of the Evangelical and Reformed Church, of which you are an ordained minister, addresses you as a member of the House of Representatives and Chairman of the Ways and Means Committee, and affectionately urges you to oppose bills now pending which would legalize various forms of gambling, would invade the sanctities of the Lord's Day, would weaken the Liquor Control law, and would discourage all the forces of law and order in our Commonwealth. This Synod has the right to expect you to support the principles of the Church to which you belong."

One of the gambling bills referred to in this telegram proposes to create a commission to regulate horse-racing and legalize pari-mutuel betting. The other would give legal sanction to a State lottery, to raise \$100,000,000 through the sale of ten cent tickets. The history of all such lotteries proves that they take their toll, for the most part, from those who can least afford it, to say nothing of the serious moral questions involved. The fact that some of the money is to be used in a good cause does not remove the curse. The end does not justify the means.

As for Sunday movies, the activities of the motion picture producers are only natural. They are out after more millions of dollars. But what about the inactivities of professing Christians, who are supposed to defend the Word of God, the Day of God, and the House of God? Is it conceivable that such questionable bills would have a chance for adoption, if our pastors and people were wide awake and loyal to the cause of Christ? When some pastors, officers and members of our Church vote and work on the wrong side of these moral issues, how can we doubt that the Church is seriously compromised? But are we likely to do anything about it?

* * *

A GOOD STORY (That May Help Somebody)

The other day my daughter came home saying: "I met a lady who told me that, twenty-five years ago, with several other girls, she went on a Sunday evening to your father's Church. We were late, and the usher said we could find standing room in the gallery. There the usher permitted us to sit in the aisle on the steps of the gallery. Your father announced his text, 'Give, and it shall be given unto you.'"

"He spoke of the Church, its organization in the congregation, and in its larger work, and the proper support of the work. Then he spoke of tithing, explained it, gave its history, with names of many well known men and women who were tithers, and the result of their tithing.

"When the service was over and we were out on the street, I said, 'Girls, from this day on I am a tither.' I was receiving \$9 per week, and giving five cents per week to the Church. I at once began giving ninety cents, and had to cut out some movies, but I kept on tithing. The War came, my wages kept increasing until I was receiving \$25 per week. Of course my tithe increased.

"Your father also said that every one should have a sayings account. I started an account. That grew rapidly, and my folks were surprised at the way it grew. Later on I lost my job, but in a few days had another that I liked better. Since I began tithing I have always had money. I have always been happy and contented. I think that I was selfish when I began, but today I just love to give. It has meant so much to me, that I think your father should know. I think the Lord sent me to Church that night. I have been happier ever since."

—J.W.M.

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THRILLS AT ANY PRICE

A few years ago, we heard a highly educated Hindu relate laughingly in a Philadelphia lecture that he had been greatly amused at the number of Americans who told him they were afraid to visit his native land because of the dangerous tigers and serpents. It is doubtful, as he said, if all the wild beasts of India have killed as many people in a thousand years as we massacre every year in America with our motor cars. Our record of casualties last year, it will be remembered, was about 36,000 killed and almost 1,000,000 wounded.

We have also heard a good many Americans speak of Spain and other Latin countries as only half-civilized because of their brutal bull-fights. It would be interesting to compare their casualties with ours in the worse than useless search for thrills which so greatly enthralls many of our people, and raises suspicion as to the reality of our own superior civilization.

Out at Indianapolis, on Memorial Day, for example, death again rode the Speedway. While careening automobiles thundered around the perilous oval at maniacal speed, another young man lay dying on the grass, his car a mass of wreckage, his mechanic probably fatally hurt; and again, as before, thousands gave their meed of applause to the winner. At the preliminary trials of this year's race, four men lost their lives. Since the inception of this so-called "classic" in 1911, thirty-one drivers and mechanics have been slaughtered, the last three races alone taking a toll of eleven lives. *The Philadelphia Inquirer* is correct in saying that "this annual squandering of human lives to make a race fan's holiday has become a national disgrace. The speedway hazards should be lessened or the race abandoned. Let the heedless thousands who forgot the crushed driver in the excitement of seeing another man racing his car at 106 miles an hour, find their thrills elsewhere."

Perhaps it is worth while also to call attention to the number of lives that have been lost in the foolish and provocative war games played by our Navy in Pacific waters. Is it possible that the Japanese were thrilled because of the number of Americans willing to commit hari-kari for such a cause? From a Christian standpoint, all such thrills cost entirely too much. In the record of ancient times we read that human life was cheap. One sometimes wonders whether it is held more sacred today.

* * *

"SAY IT WITH FLOWERS"

That is a fine slogan by means of which the florists endeavor to increase their sales. And is it not a phrase that might be used widely to great advantage? How much better would the effect be in general if we would practice "saying it with flowers," rather than saying it with brambles, or bludgeons, or battleships! How significant are little courtesies among neighbors, in our everyday contacts with our fellowmen, and the use of these little courtesies is "saying it with flowers." Those with whom you deal almost invariably say, "thank you," as you pay for your purchase, and you feel a little better and kinder by reason of the courtesy. They are simply "saying it with flowers."

Here is a paragraph clipped a few days since from the morning paper: "It would be a wonderful thing if the United States and Japan could be induced to say it with flowers instead of saying it with sixteen inch shells! Such a miracle is possible; for right now one hundred and fourteen women of the Garden Clubs of America are being admitted to the secret flower gardens of Japan. These gardens never before have been open to foreign visitors. The sponsor of the movement is the brother of the emperor. He and other aristocrats are showing the American visitors around;" and that very gracious action on the part of leaders in that far land is very beautifully and graciously "saying it with flowers!"

Set out against that friendly and gracious action on the part of the Japanese grandees the recent puerile and hateful action of the United States government in its display of destroyers and army planes across the waters of the Pacific, thus flaunting its militancy in the face of a friendly people, and saying it with a mighty armament instead of "saying it with flowers!" Are not our friends in Japan almost sure to say to themselves, "The Americans are making ready for an attack upon us; this tremendous array of army planes and battleships is suggestive of war; we must hasten preparations to meet plane with plane and destroyer with destroyer! The Americans are not 'saying it with flowers' but with the instruments of war!"

The Japanese are a polite people and mere politeness may not go down deeply into the soul, but who will say that it is not better than boorishness and ugliness? If our government would "say it with flowers," who will not believe that the effect would be much finer than to say it in

those coarse gesticulations that characterized that pugnacious movement on the placid waters of the Pacific?? Shall we not take lessons in politeness and civility and grace from our friends on the other side of the globe?

The militancy which our government is now displaying is immensely costly, and, in the exigencies of the present time, such expenditures cannot well be afforded even by a rich people, but this outlay on armament and battle-ships, though frightfully large, is after all a mere bagatelle and worthy of little consideration, for it is material, temporal, expressed by dollars and cents! Is it not time for us to be thinking of spiritual values, of kindness, of gentleness, of generosity, of good will—the immeasurable values of the spirit? The extension of courtesies, when measured by material values, will call for insignificant expenditure, but when measured by spiritual values, they will be expressive of untold worth. Let the government "say it with flowers!"

—G.S.R.

* * *

WATCH IT GROW!

Rev. Dr. W. A. Williams of Camden, N. J., advises us that the late Rev. John W. Eicher, D.D., of Camden, gave his salary of \$40,000 to Methodist Episcopal Missions on the Loan Plan. In 142 years, the principal will increase to \$40,000,000; this will aid in building 168,000 Churches by a loan of \$1000 each for 5 years at 5%; it will provide \$504,000,000 worth of employment; and it will preach the Gospel to many millions through the newspapers of the world. *If a few would give their all*, every needed loan could be financed. Is there any better way to give money?

The Thoughts of Justus Timberline

Newsboy Joe Considers Mortgaging His Future

"Say, Mr. Timberline," my favorite news agent said as I bought my weekly story paper, "do you think that clothes make the man?"

I said I thought they had something to do with the job, but not much. "Why, Joe?"

"Well, it's like this," he answered. "I need a new suit, and I can get one at the Square Deal Store on the instalment plan; \$5 down and \$1 a week. What do you think?"

I asked Joe if he had enough to pay all cost.

"No," he said, "but I've got the five dollars."

Then I inquired if his old suit—he was thinking, of course, about evenings and Sundays—was past wearing.

"Not quite," said Joe with a grin; "maybe I could get by with it a little while longer."

"Then why not pay yourself the five dollars down and a dollar a week, or even two dollars a week? You'd save something on the price of the suit, that way."

"I know that, Mr. Timberline," he said, "but I don't see how I can make myself put \$2 a week away for a new suit."

"But the Square Deal Store would see that you did, if you bought on time, wouldn't it?"

"You know it would, Mr. Timberline. Those stores know how to collect."

"And so you'd ask a clothing merchant to force you to save your clothes money, and pay him well for doing it, when you could do it yourself?"

"Well," said Joe, "you know how it is, Mr. Timberline."

Which is correct. I know how it is. It goes a long way further than just buying clothes. It is in the blood of this generation.

But that's not saying it ought to be there.

Look at what we've done on Joe's method—we've built Churches, factories, homes, railroads—everything. How many



of these "suits" are being easily paid for?

We lent money to Europe during the war, and since. Who expects that we shall get our money back? At bottom, we don't even want it back; it would make a new depression if we got it.

It is as true of debtors in our town as it is of Europe—most of them can't pay now, and many can't pay ever. There's no limit to what can be bought on time; but there's a limit to what can be paid for in time.

All of which is in the back of my mind as I think of our favorite American superstition, that we should expect always to go ahead, preferably at the comfortable rate of ten per cent a year. This gets into our religious work, as well as into our business.

But it doesn't work out that way. And these days would seem as good a time as any for all of us to find out why.

"Challenge" Should Be Challenged

Among my pet aversions is that ringing word "challenge". Years ago I mortally offended a college orator by asking him what he meant by the title of his oration: "The Future's Challenge to the Present". He knew, I reckon, but he was too mad to tell me.

When as a boy I read "Ivanhoe" and others of Scott's novels, the word was perfectly clear to me. One knight challenged another "to mortal combat" or to joust in a tournament. I loved that word "joust".

And when I was in district school, our

school challenged a neighboring district to a spelling match. We all got the idea, and we had fun with it. I was spelled down on "gaunt"!

But half the public speakers I listen to seem possessed with the idea that "challenge" is a sort of scolding word. They make charges, and contradict, and abuse, and denounce; it's all a "challenge".

More than that, they challenge when they know perfectly well that nobody is going to take them up.

They challenge "the interests", and "the powers of reaction", and "the liquor traffic", and "the dominant forces of"—Washington or Springfield or Des Moines or New York.

It's a sort of semi-fighting word, and maybe that's why it is so popular with pugnacious speakers.

I have a sneaking hope that some day one of these bold boys will say "challenge" once too often. Up from the audience will rise an untimid individual who will say, "All right, brother, I'll take you up. How do you want to put this thing to the test? Here, or down by the creek, or in the city auditorium?"

Wouldn't it be awful if that should happen, say in Church? But my guess is that one preacher would be careful about his challenges, after that. It would be a drastic remedy, of course, but also homeopathic, in a way. "Like cures like," you know.

Family Mottoes and What They Mean

One of my family has a copy of the Timberline coat of arms; it belongs to the days before the first American Timberline ventured across the water.

Its motto is from the Bible, somewhat freely translated, "Thus far and no farther", which is not bad for Timberlines, I think, whether people or trees; a combination of privilege and restraint. Some day I may set down what it means to me.

But I know of a better motto on a coat of arms. It is that of the Warwick fam-

ily: "We can scarcely call these things our own".

The Earls of Warwick have been important people, one of them especially so. They have had wealth and place and power. But their motto recognizes a universal truth—there is no such thing as absolute ownership.

When I think only of my possessions, it is easy even for impecunious me to be somewhat swollen with pride. But when I consider how I got some of my goods and privileges, and how others came to me by the grace of ancestors and friends, and how much of my present well-being is due to many people whose very names I do not know, then the swelling goes down.

One or two men in our town are, to my

mind, doing all they can to overturn the American system of government, though they would hotly deny any such intention.

They are not the town's richest men, but they have considerable wealth. Their bad influence is in the way they talk and act about their property, as if they had created every dollar by their own unaided hands.

That doesn't set well on a lot of people; people who have suffered and lost because of these very pretenders, and who know how some of their possessions were gained.

Some of my townsmen have been bled white by these men, in sharp business transactions; some have had to work for low wages while high profits poured into

the owners' pockets; some have had to pay high prices for cheap goods, and so on.

Taken together, all this makes people say, "Look at what these capitalists do; down with capitalism!"

Now, I'm no passionate defender of capitalism—quite otherwise. But the situation I'm thinking about is not our capitalism, but a hoggishness that takes no account of the human factor, to say nothing of the religious one.

It is beyond argument that exploiters can scarcely call these things their own. Yet they do; and in so doing they encourage more rebellion against the whole system than could be produced, in our deeply American town, by a train-load of Communist gold from Moscow.

Creative Living

(Commencement Address delivered at Franklin and Marshall College, June 5, 1935, by the REV. LOUIS W. GOEBEL, D.D., of Chicago, Vice-President of the Evangelical and Reformed Church)

President Apple, Members of the Board of Trustees and of the Faculty, Ladies and Gentlemen, and, in particular, the Members of the Class of 1935:

It is a high privilege to be permitted to address you, the graduating class of this great and historic college for men. You have come to the completion of a course of studies in this school, at once to take your place in the busy affairs of the world, or to go on to graduate schools, to secure a more specialized preparation for the performance of some specific task. We are at a point in the history of the world, and more especially of our own country, which demands, with an insistence which will not be denied, that they who would make a worthwhile contribution toward the life of human society bring to this task strong, well-rounded characters and a thorough, adequate preparation for the fulfillment of the special responsibilities which will be theirs.

In four years of residence at college, you have acquired a definite fund of knowledge. A tangible evidence of it you will take with you in the form of a diploma. Our day, however, does not inquire primarily concerning the degrees a man may add to his name, nor does it attach such importance to them that they are considered in any sense a guarantee of success. The problem which you today are facing is, plainly, how to translate the knowledge you have gained into resources for successful and worthwhile living. To a very large degree, of course, it can be accepted with confidence that you have come to this hour not merely with a fund of knowledge, that is, you have not only stored up a certain sum of facts and truths, but you have woven into the warp and woof of your personalities values which constitute a much greater equipment for life. Beginning with this day, more largely than in the past, your education will need to be supplemented by that which you learn in the school of experience. This does not mean that you will find it possible to cut yourself loose from the recorded experience of the ages. The noblest experiences of other days, as well as the loftiest thoughts which move the minds of the really great who are our contemporaries, must continue to be a source of inspiration and of growth for your own life. And yet in this hour you are aware, above all else, that with this day you are to take your place among men to make your own contribution to the life of the world.

The day in which you and I live has a definite place for, and it stands desperately in need of, men who are strong personalities, not afraid to live creatively. This, of course, demands that education must have more than a purely cultural

RAINBOW LANE

Long years ago, when but a lad,
I dreamed a dream, a vision had,
I dreamed that I would set my feet
Upon a long and shining street,
I'd walk that way with joy untold,
Find at its end a pot of gold,
And though at times bedimmed by rain,
I called this highroad "Rainbow Lane!"

Here by a city's stately mall,
I'd rest at mansion great and tall,
And here on shaded village street,
At cozy cottage, small and neat;
Out in the country's open field
Would untold beauty be revealed,
And ev'rywhere I'd kindness meet
From folk who 'long the way I'd greet.

Long years have passed, I'm walking still
On Rainbow Lane, o'er vale and hill,
And most of the time my dreams came true,
In ways that some dreams never do.

Though shadowed at times by care and woe,
Still Rainbow Lane's the road I know,
And though sometimes from it I stray,
I always find it ere close of day.

Along this way my steps still tend,
(Each day I'm nearer its farther end),

Not all its promised delights are mine,
But enough to show its Builder's design.

I've not attained to pow'r or gold,
But the journey has brought me joy untold,
For I know that the pot of gold I'll gain,

When I reach the end of Rainbow Lane!

—Walter Esmer.

value. The equipment for life which you have sought in this school and which you have found here has, I am certain, gone beyond that training by which men are enabled to take their place with credit in polite society. We are not living in that kind of an age. The mere possession of gentlemanly manners and of such intellectual attainments which enable one to talk intelligently on learned topics does not equip anyone for worthwhile

service in the society of our day. Again it is true, especially in these latter days, that we are beginning to recognize that even the most thorough vocational training is not sufficient to equip anyone for successful living amid the exigencies of the time in which you are to enter upon your life's work. Somehow recent years have taught us that it is not enough to be prepared to take our place in a time-honored and long-established system, and as a part of that system have the ability to wrest from our environment a living, or to know how to tap the unlimited resources of nature so that we may acquire for ourselves not only the necessities of life, but a larger or lesser degree of security and perhaps even ease and comfort.

Not only those who concern themselves professionally with the purpose of education, but all thinking men are aware that if education is to have a real meaning for our day it must unlock the door that leads to the more abundant life. And the storehouse of the real treasures of life is found, first of all, in our own selves. The development and the abundant unfolding of your own personalities—that must have been your chief concern and that must have been the contribution your instructors have made, if you have come to this hour well equipped for life. A young man sought my advice when he was about to make the choice of a career. He desired not only to be successful in the accepted sense of a day gone by, but in the spirit of a new era he would live creatively. Could he do this best as a doctor or as a lawyer? That was his specific problem. Yet, in reality that was not his problem. The problem was more fundamental than the choice of a profession. In the last analysis, the choice of a profession did not matter vitally. What did matter was whether he really meant to live creatively and whether he was earnestly desirous of preparing himself for such a life. Our day needs those who have both the will thus to live and who are equipped to translate their will into action. Glenn Frank, in his "Thunder and Dawn", has made a statement of tremendous significance for all who desire to take their place with honor among men in our day. Said he, "You cannot build a great civilization around sleazy individuals." In that statement lies the greatest challenge of the day. You have been engaged in developing a well-knit personality. The very character of this institution is a guarantee that this has been so.

Much is being said and written in our day about the dawn of a new era. It will be well, however, to remind ourselves that this new era will not break in upon the nation, or the world, excepting through

the enlightened and wise leadership of strong individuals. When men thus speak of the dawn of a new era, those of us who are especially interested in history will seek a parallel in the days of old. We turn to the great movement known as the Renaissance. Once historians were wont to speak of that great period in history as "the quest for that which had been lost," a return to the wisdom, the cultural values of the ancients. The modern historian knows, however, that the re-discovery of that which had been lost served merely as the inspiration toward the creation of that which was new; a new art, a new literature, and at least the beginnings of a new science. This new era, however, came into power, it brought about a new day only when it found itself embodied in the lives of strong men, of well-rounded and courageous characters, who in the highest sense of the word dared to live creatively. That is the reason why men who were in the first place of the Church, the Reformers of the 16th Century, and later Wesley in England, belonged not merely to the Church but to the nation, and to the world of their day and of every time.

Education then must ever have as its goal the development of strong, courageous, well-knit and well-poised lives. Since we are agreed that education is a continuing process, and since no longer under the guidance of a faculty, but now by your own selection and under your own direction this process must go on, it is for you to determine whether or not you agree that it shall have as its aim the unfolding of the possibly strongest and finest kind of personality. If you succeed in this, you will find life tremendously worthwhile.

We need remind ourselves, however, that creative living always is dangerous living, and that one cannot enter upon such a life by choice excepting with high courage. Creative living may indeed mean taking old material and reconstructing it into new forms; but it also means ignoring the old, oftentimes destroying the old, and putting in its place something new. Whenever individuals, or a group of individuals, venture upon such an undertaking it is to make the discovery that their efforts are always confronted by the inertia which is inherent in human society. Under ordinary, normal circumstances the great mass of men are quite well satisfied with the conditions of life in which they find themselves. The established order of things has come to be a part of their very selves. They resent any attempt to disturb the even flow of events. It is for this reason that they seldom give ready acclaim to those who, especially in the social realm, live creatively. That is why I have said creative living requires high courage. Ofttimes it includes the courage of forgoing personal advantage and personal recognition. And yet in a larger sense all such living is profitable living. For in creative living the highest personal success is achieved and the noblest joy is found. The fact

remains too that a life which has had a vision, a life which has been enlightened, a life which has truly been educated, that life has no choice; it must live creatively. Such a life, indeed, needs courage to face misunderstanding, criticism and opposition, but such a life is one of worthwhile accomplishment and will make its abiding contribution for good, and find for itself the highest measure of satisfaction.

The ancient Greek philosopher bade men to choose a hero whom they would follow on the way which leads to the Olympus. The German historian Brandi, in his "The Age of the Gothic and the Renaissance", goes beyond that, when he makes the challenging statement: "To desire something with all our soul, it is this which really grips the imagination of men and directs civilization into new paths." The world eventually does follow a man who has laid hold on a great truth. It will be influenced by a strong and enlightened personality. After all, our day is yearning for those who, in whatever situation of life they may find themselves, are prepared to live for the highest and noblest goals. President Roosevelt, in addressing the representatives of the Churches, said, "The government and the Churches are engaged in the same enterprise; namely, to make it possible for all men to live a more abundant life." But it requires men who are willing with courage to live creatively to bring about such a day. The key to the message of the play by Jerome, entitled "The Passing of the Third Floor Back", is found in the words spoken by the hero, "The Stranger", when he says, "The fear that keeps men little is the fear of being great." They who live creatively have mastered this fear. With courage they face misunderstanding and loneliness, and opposition; knowing that they are living true to their own highest insights, and true to the noblest goals which their day is able to envisage. And because they are willing to live thus, recognizing such a life as a high privilege, they are prepared, if need be, like the young nobleman, Isaiah, to change the courtier's robe for the saffron gown of the prophet. For such a life your education has prepared you, for you have received your education under a definitely Christian influence. You are willing to make a contribution to human society, in a more specific way to the nation. In our day men will either come to realize the great opportunity, opening up to all who have eyes to see, for creative living, and then, indeed, we will find ourselves on the threshold of a new era; or else we will be found by the historian of another age to have lived in the days of the decline of the civilization of occidental nations, a decline toward which we have contributed, and a decline from which our civilization will never rise again. The world's only hope then will be that other civilizations will take the place of our own. But we are not willing to accept the gloomy forebodings of the prophets of doom, such as Oscar Spengler. We believe that the young men of western civilization and the

young men of America, men such as you, will go out into life with courage to live constructively and creatively.

I would not close without having called your attention to the great needs of our day which challenge you to such courageous creative living. You will need to consider the primary needs of the day, in which you must take your place among men, not merely as ordinary members of society, but because of your special preparation, as leaders. We need today wise leadership in government. This is the need which is being felt in every land of the world. Our opinions may differ as to whether we have had in our own nation, in all matters, such wisdom in government. But we will agree that government in America has come to be committed to the principle of constructive living, more largely than that has been true in the past. Our day demands that government concern itself with the well-being and the enrichment of the life of its people. For that principle you will need to stand and by it you should live.

We are agreed that we need a higher ethical tone in society. Who could possibly be so well prepared to help create this higher ethical tone than the graduates of a Christian College?

We need, and in this not only a few radicals, but the great mass of our people are agreed, a definite and far-reaching change in the economic order. I do not mean to imply that this is the conviction of all groups in America, and yet it is a need recognized, not only by those who are suffering most severely under the old forms of life, but by all who really would desire a more abundant life for all of society.

More important, however, and we would add, absolutely indispensable, if we are to have these other needs met, and therefore that which is more than anything else to be sought after, is a quickening of the spiritual resources of our people. This is the greatest need of our day. This need is recognized not only by a few, it represents the hunger which gnaws at the soul of our generation. Ours is a spiritually famished generation. To help satisfy this hunger—that will be creative living indeed.

The ability, however, to help create new spiritual values in the life of society is not primarily found in a knowledge of scientific facts, nor merely in a familiarity with the thoughts of great poets, philosophers, and religious geniuses. It is not even found in the knowledge of the truths taught by the great Teacher of Nazareth. It is found only in the presence of a power abiding in our lives, when we have not only stored up knowledge, but when education of the highest order has re-made our lives, created us into strong personalities. Then our lives have come to be channels of power, quickening the lives of others. When your lives, in whatever place you may find yourselves, achieve something of abiding value for our day, then you will live creatively. Such living has its own reward, the reward of a constantly enriched personality.

"Chaos in Mexico"

By the Rev. Dr. Charles S. Macfarland

Reviewed by DR. WALTER W. VAN KIRK

(Do you want the truth about the situation in Mexico? Then you will be glad to read this able judgment on the new book by the General Secretary Emeritus of the Federal Council of Churches)

Is there persecution of religion in Mexico? This question is being hotly debated in the public press of the United States. Senator Borah has offered a resolution in the Senate calling for an inquiry into the alleged suppression of religious liberty below the Rio Grande. Catholics in the

United States and not a few Protestant leaders are clearly of the opinion that the Mexican government is determined to put the Churches in that country out of business. The Mexican government insistently denies that this is its purpose.

What are the facts? For an answer to

this question, I heartily recommend **Chaos in Mexico**, Dr. Macfarland's new book. Dr. Macfarland has just returned from an extensive trip throughout Mexico. The government opened its doors. The Church opened its doors, and through these doors Dr. Macfarland walked with his eyes wide

open and his mind alert. He was bent upon making an objective study of the problem of the Church and the State in that country. He has succeeded in that purpose. **Chaos in Mexico** is not so much a narrative of personal observations. It is rather a study of official documents. The Mexican government speaks for itself. The Catholic Church is its own spokesman, and the same might be said for the leaders of the Protestant missionary bodies in Mexico. Dr. Macfarland is convinced, on the basis of the record, that the Mexican government is guilty of the charge of suppressing religious liberty.

Quite properly the author begins with an analysis of the State in Mexico. Dr. Macfarland then proceeds to a study of the Church in Mexico. With this foundation laid, the inquiry proceeds.

Dr. Macfarland sees in the educational policies of the Mexican government the base of operations against the Church. Article III of the Constitution now reads as follows:

"1. Education imparted by the State will be socialistic, and furthermore will exclude all religious doctrines and combat fanaticism and prejudices, and toward this end the school will organize its teachings and activities so as to imbue in the young a rational and exact concept of the universe and of social life."

I have always contended that the effect of this article is to rob the Church of its inherent right to teach religion. Dr. Macfarland's analysis of the evidence but strengthens my conviction in this respect. The author states that he interviewed many Mexican officials regarding the meaning of the government's education program. Certain officials denied that the program was anti-religious, although admitting that it might be held to be anti-clerical. Still other persons identified with educational pursuits in Mexico expressed the opinion that it is the purpose of the

government to prohibit all teaching of religion in both public and private schools. Reference is made to the pledge which appeared in one of the Mexican papers in which all teachers of Yucatan were compelled to renounce their religion. Dr. Macfarland secured a copy of the pledge, which reads in part:

"I declare that I am an atheist, irreconcilable enemy of the Roman Catholic religion, and that I will use my efforts to destroy said religion and to do away with all religious profession, and that I am ready to oppose the clergy whenever and wherever it may be necessary."

Is this a denial of religious liberty, or isn't it? There can be only one answer to this question.

The author interviewed many dignitaries of the Catholic Church in Mexico, and comments on these interviews are recorded in the chapter entitled, "The Conflict Between State and Church: The Attitude of the Church." The account of Dr. Macfarland's interview with His Excellency, Archbishop Paeual Diaz, is extremely interesting and throws a flood of light on the attitude of the Catholic hierarchy in Mexico on the events now transpiring in that country. Fourteen questions were put to the Archbishop Diaz and each in turn was answered in a spirit of frankness. We have here one of the most authoritative statements of the Catholic side of the argument that I have yet seen.

And what about the Protestant Churches in Mexico? A whole chapter is devoted to this question. Dr. Macfarland is of the opinion that "proportionately at least as many Protestant institutions have been closed as Catholic, with the exception of the schools." Certain Protestants in Mexico are quoted as believing that "The Catholic Church is simply getting what was coming to it," although the majority of Protestant leaders are said to be

"thoughtful and restrained, and on the whole sympathetic with the Roman Church in its immediate situation." Dr. Macfarland quotes at length from a statement drawn up by several members of the Protestant group in Mexico City. These leaders are quoted as saying that "the Evangelicals of Mexico are wholeheartedly for the Revolution—that is, the great social movement for the uplift of the Mexican people, which first took form in the revolt against the Diaz regime. . . . Protestants, however, while loyally seeking to support the present administration and obey the law as far as they can do so without denying their faith, look with alarm upon the Marxist and anti-religious tendency of much of today's legislation and decrees, particularly such as limit freedom of thought and religious expression."

Many Protestants will, in all likelihood, take exception to the defense of the Catholic Church as put forward by Archbishop Diaz. It is equally true that many Catholics will take exception to the defense of the Protestant position as outlined by the Protestant leaders in Mexico City. Neither side will be wholly satisfied with Dr. Macfarland's selection of factual materials nor with the use which he makes of the quoted affirmations of political and religious leaders. I can say this, however; I have not found in this book the slightest evidence of bias or prejudice on the part of the author. And in view of the hectic state of affairs in Mexico it is nothing short of remarkable that one who has been long identified with the Protestant movement in this country could produce a book so utterly and absolutely fair to both Catholics and Protestants. Dr. Macfarland has produced a book which will rank high in the literature of the Church. It should be read and doubtless will be read by a vast number of the political and religious leaders on both sides of the Rio Grande.

New York City

How Can We End the War Mania?

By DR. S. PARKES CADMAN

(Dr. Cadman, radio minister of the Federal Council of the Churches of Christ in America, is one of America's most distinguished clergymen. He is also chairman of the American Section of the Universal Christian Council on Life and Work)

All wars between civilized nations are in a very real sense internecine wars which for the time being tear apart the bonds of their commerce and mutilate the culture they share in common. The religion they usually profess, which is founded on the love of God and of the whole brotherhood of the race, is not only nullified; it is temporarily destroyed. The irrationality and anarchy of the whole business was never so apparent as it is now. Without distinction, men and women of any degree of moralized intelligence concede this to be the case, and the plain folk on whom war's catastrophe falls heaviest dread its prospect and loathe its actuality.

Why then, does the war spirit persist, await us at birth, accompany us through life, and ever and anon commandeer human resources which are dearer than life itself? The answer is found in that past over which gods themselves are said to have no power. For seven thousand years known to history and thousands more lost in the dim legends of prehistoric centuries, our far off ancestors hunted for their food and danced to please their deities. Pug-nacity came later, but it came to stay. To be sure, we have discovered many avenues for its expression, and an equal number of forms with which to sublimate it. Yet the combative mood is always with us and it has some justifiable uses. Ballots have supplanted bullets in the normal decisions of self governing and representative democracies. The controversies of theological disputants no longer end in the fires of martyrdom.

Salutary measures of a political or social character are adopted by majority votes after free debate. Slowly but surely issues which formerly would have caused bloodshed have been submitted to legal and judicial processes, or ameliorated by the steady growth of peace loving sentiment.

War Has Lost Glamor

Besides, the romance woven around war has been dispelled by the modern mechanization of its instrumentalities. These have blotted out the halo woven around the man in arms by the fond devotion of every non-combatant of the State. Efforts to maintain the splendor and virtue of armed conflict by elaborate ceremonials, stately rituals, the blessing of the Churches and the eulogies of rulers and statesmen have not availed. Its stark reality is now shown up in the open, and its futility is demonstrated by two factors: first, that the millions of men who hunt each other down as a rule have no personal cause for their hostility, and second, many do not know why they are fighting. Further, there are no winners in this dreadful game. What gains are secured by the victors are simply buried beneath a varied and incalculable mass of private griefs, public indebtedness and the bitter aftermath of social dislocation and its consequent suffering.

If this were the whole story, the abolition of so monstrous and unmixed an evil would seem to be long overdue. As Dean Inge remarked, "the continuance of war could only be accounted for by Carlyle's dictum that men are mostly fools, or by

Ruskin's that they are mostly knaves." But the solution of the problem is not so easy as all that. Quite aside from the malignant influence of armament forms, an influence which perhaps has been somewhat over stated, the pressure of population is one of the chief causes of armed conflict. The want of raw materials by nations that have to be highly industrialized to support their overcrowded conditions is a secondary cause. One country has no coal, another no oil, a third no rubber. You naturally ask why in the face of these needs, they do not adopt free trade. Quite so, but wars breed the truculent nationalism which assumes economic forms. These and the things previously mentioned are more charged with possibilities of armed conflict than even racial antagonisms. These are not ineradicable, hence there is no reasonable ground for the plea that ancient foes must inevitably transmit their repulsions and hates during an indefinite period to come.

A Union of English Speaking Peoples?

Time was when Englishmen and Scots and Englishmen and Welshmen were irreconcilable foes. Today they are welded into oneness of government and of aim. The next synchronization will be that of all English speaking and like minded peoples, and unless I am mistaken it is well on the way.

Nor need we be fatalists about the outcome. As unregulated emotionalism gives way to reasoned thinking, and the remark-

able facilities for intercourse increase, aviation and similar achievements will yet complete what appliances of electricity have begun, and together help to demolish the mental and moral barriers which now obstruct the courses of peace and goodwill.

Meanwhile, patriotism cannot be forfeited, but it can be humanized. And this is the task of all citizens who give a spiritual interpretation to life, and who desire humanity to occupy a loftier level and to have a nobler significance. These are not

glittering generalities, they are absolute necessities for the extermination of the war mania, and until we have persuaded men that to be internationally minded is life's peace we shall not efficiently handle the situations which involve war.

A Protestant Visits the Vatican

By EVERETT R. CLINCHY

(What are the Impressions of a Protestant Clergyman Visiting the Centre of the Catholic Church? Dr. Clinchy, Director of the National Conference of Jews and Christians, Recently Conferred with Catholic Leaders at Vatican City and Describes what He Saw and Felt)

A stirring emotion came over me when, for the first time in my life I saw the dome of the Basilica of St. Peter. The Piazza of St. Peter was before me. Blood and tears, hate and love, tyranny and saintliness had written history on these stones. My eyes swept the graceful colonnade flanking this city square. Above there was the facade of the cathedral; to the right, the building of the papal chambers; then the wall of Vatican City encasing the gardens, the art and library treasures, the private railway station, and the quarters of the Guard. The Swiss Guard! I had heard ominous tales about the "Pope's Army." This "army" of colorful knights was policing the entrance to the Vatican offices as I mounted the steps. I was immensely relieved, being a Protestant, to note that the battle-axes they lifted as I passed were so dull they would not cut butter! Speaking seriously about the papal guard and band, with the processions, clerical costumes and all that other pageantry connected with the Latin expression of organized religion: Protestants do not feel quite "at home" in it, I confess, but I have come to the position of being very glad that some Christian body is preserving this admirable medievalism of color and form. In short, I, as a Protestant, would never vote to put the Pope in a cutaway coat! There is room in the world for both the simplicity of Protestantism and the dramatic richness of Catholicism, and the exercise of a generous imagination will permit all individuals to breed appreciative tolerance in themselves.

I mounted to the upper floor of the Vatican building in which the State Department is located. Monsignor Hurley, the American priest on Cardinal Pacelli's staff, took me to a balcony to survey the Vatican City, an area the size of a small New England farm, and to see its position in relation to other Catholic points of interest in Rome. I, a Protestant minister, had come to Rome to describe the way American Protestants, Catholics and Jews associated as citizens in the National Conference of Jews and Christians. No "least common denominator" is sought, I said. Indeed, important theological and Christological differences are affirmed. We believe Americans can destroy the Ku Klux Klan kind of spirit. We are discovering that in a struggle against war, poverty, crime and persecution, Protestants, Catholics and Jews are on the same side. Leaders in Rome were interested.

My route to Rome was by way of the glorious Italian Alps, for the French steamship line sends passengers by rail along the edge of Switzerland to the Italian hill country at a rate only equalled in generosity by Il Duce, who cut in half the tourist round-trip rail fare for those visiting his capital of the "New Italy." Thus Florence, mother of the Renaissance, and Assisi, a town made holy by the life of one man who was born there, prepared me for the ancient city which has become the center of the Roman Catholic Church.

Impressions of Catholic Orders

While in Rome I appreciated anew the noble qualities of the Christian spirit that various Catholics unconsciously incarnate. For example, there is the distinct impression of the sense of mission in Beda (the English College) and the North American College faculty and students, to elevate

WHEN YOU MAKE YOUR WILL

The Board of Education of the Presbyterians has a paid advertisement that we copy without apology and with special commendation for the reader's careful consideration:

"Pardon me," said the lawyer, when the will had been duly drawn, "but I would like to know why you are providing that the bulk of your big estate shall go for Christian education?"

"There are two main reasons," replied the business man. "The first is that I would rather invest in men than in things. By leaving my property for Christian education I am assured that it will be forever used to develop and train the highest type of manhood.

"The other reason is that a British Parliamentary Commission, after spending nineteen years in investigating British charities of every kind, reached the following conclusion:

"Of all objects of charity, the highest education has proven wisest, best, and most efficient of all, and that for two chief reasons: first, because of the superior integrity and ability of the trustees who consent to administer such funds, together with the intelligent appreciation of those aided by them, combine to furnish the best guarantee that they will be kept perpetually administered in the purpose and spirit of the Founder whose name they bear; and second, because in improving higher education all other good causes are most effectively aided."—The Lutheran.

the human spirit above all weakness and littleness, and to work for lofty values and standards. From the leadership of the Jesuits I received a sense of the Divine clearly enlivening and disciplining a human Order. In Paulist fathers I found a winsomeness and a genuine love of people that too often becomes only formal in clergy of all faiths. The radiant face of a Franciscan monk brought to mind the beauty, simplicity, dignity and worshipfulness of the life of St. Francis of Assisi.

Is my picture over-drawn? I want to be realistic. I saw some Franciscans who were stupid-looking and unkempt. I saw some priests who had lost all vital glow, as it seemed to me. I was unconvinced by trifling examples of magic exhibited occasionally in some Latin Churches, and the public decorum in the basilica services is sometimes annoying. Obviously, one can find whatever he looks for in Catholicism, Protestantism, or Judaism, good or bad. I went to Rome to appreciate the good.

One morning, before the sun was very high, grand old Cardinal Lepicier bade me sit with him in his study. I speak of His Eminence as a grand old Churchman with affection—in mental agility this scholar is young; in Christ-like manner he is humble. It is said of this much-travelled Cardinal that he has left a part of his heart in

every land he has visited; we in America have a big fraction of his heart. Cardinal Lepicier jokingly told me that he wishes we would not receive him quite so warmly next time he comes to America, because on the last visit he crossed our continent to Portland in an August temperature! The picture of this classically urbane man, before him his Latin studies, symbolic of wisdom; his pen, symbolic of literary style; and in his face the heroic lines of one who would stand eternally for principles—this picture, I say, is the figure of a Catholic prelate I want to keep in my mind. I am convinced I shall never forget Cardinal Lepicier. As a token of the way God uses this wise and saintly character to live on, in the lives of others, he held my hand in his grip as I walked from his study to his outer chamber. Then earnestly, at the head of the stairs, he said farewell, and added: "God bless you in the work that you are doing."

Other experiences in Rome might be mentioned, but this article is getting long. Is there, however, any memory in addition that I cannot afford to forego to mention? Yes, there is one. I saw His Holiness, the Bishop of Rome, Pope Pius XI.

Appraising Pope Pius

I realize, of course, that the Holy Father is to Roman Catholics the Vicar of Christ in a peculiar sense. Nevertheless, I want to speak of Pius XI as a humble fellow Christian. I want to pay tribute to this man whose life has been laid down for the Christian Church, and whom the Roman Catholic Church has seen fit to call to the "Eternal City" as its spiritual leader. One can picture Achille Ratti as a youth deciding to enter the ministry, never realizing that his abilities and his effectiveness in organized religious work would permit him to take on the heaviest responsibilities in that great Church. Some men have dragged that office very low; he has lifted it exceedingly high. One can imagine with what satisfaction from beyond the alabaster veil, the earthly father of this distinguished Pontiff must now regard this son of his whom I saw in the Vatican. The strength of gentleness! The discipline of forbearance! The wisdom of temperance! The victoriousness of justice! These virtues one sees in the face of this 78-year-old man as clearly as though Raphael had painted them on the wall of the room. Faithful Catholics well may kneel before this fine life, and Protestants honor it also.

I last saw the countenance of Pius XI framed in the doorway of the incomparable Sistine Chapel on Good Friday morning. An hour later an express train tore me loose from the city of hills, the slow winding Tiber, the ruins, the pillars and palaces, the domes and gardens, carrying with me the rich and lasting deposit of a most memorable experience. A Protestant who visits the Vatican with an open mind, willing to set aside inherited prejudices and determined to understand, will not be tempted to relinquish his affirmation of those principles which for four hundred years have shaped the spiritual destinies of countless millions and have written a glorious chapter in the history of the human spirit, but will gain a new appreciation of the contribution which this classic form of Christianity has made and is making to the ceaseless search of the soul for righteousness and God.

NEWS IN BRIEF

SYNODICAL MEETINGS FOR 1935

OHIO SYNOD—June 19, 1935, Tiffin, O. (Heidelberg College), Dr. C. E. Miller, President, Tiffin, Ohio.

SYNOD OF THE NORTHWEST—September 3, 1935 (7.30 P. M.), Zion, Sheboygan, Wis., Rev. Edw. H. Wessler, D.D., 612 Erie Ave., Sheboygan, Wis.

SYNOD OF THE MID-WEST—September 16, 1935, Salem, Louisville, Ky. Rev. Albert H. Schmeuszer, 1830 Date St., Louisville, Ky.

BOWLING GREEN ACADEMY

Since our last report we have received \$2 from H. W. Body and \$5 from "A Friend," Waynesboro, Pa. Total now is \$456.20. Who will share in this fine service by contributing at once toward the \$43.80? Send check to Dr. Leinbach.

CHANGE OF ADDRESS

Rev. E. H. Bauder from Allentown, Pa., to 102 N. Water St., Kittanning, Pa.

Rev. M. P. Davis from 343 Fairfield Ave., to 108 Cleveland Ave., Bellevue, Ky.

Rev. Earl E. Klein from 5757 University Ave., to 5532 Kenwood Ave., Chicago, Ill.

Rev. J. C. Koenig from Bistrampur, to Baloda Bazaar, C. P. via Bhatapara, B. N. Ry., India.

Rev. Fred Kuether, Jr., from Elgin, Ill., to McLean Hospital, Waverley, Mass.

Rev. F. E. Luchs from Monroe, Pa., to 5757 University Ave., Chicago Theological Seminary, Chicago, Ill.

Rev. Walter H. Meyer, Lic., from Naperville, Ill., to R. 1, Hampshire, Ill.

Rev. A. D. Rahn, Em., from 23 E. Michigan St. to 1709 S. Garvin St., Evansville, Ind.

Rev. Paul B. Rupp from Chicago, Ill., to Fort Howard, Md.

Rev. Paul C. Shumaker from Lancaster, Pa., to 211 Spruce Ave., Sharon, Pa.

Rev. John A. Sommers from Hudson, Kans., to 2342 S. Grand Blvd., St. Louis, Mo.

Rev. Sterling W. Whitener from Tiffin, Ohio, to Rockville, Mo.

Rev. Fred E. Luchs, of Monroe, Pa., has entered the Chicago Theological Seminary for a year of graduate work.

Don't forget to mark down the 46th Annual Pen-Mar Reunion, Thursday, July 25. Detailed information later.

Rev. Dr. H. J. Schick, pastor of Emmanuel Evangelical Church, Chicago, sails June 15 for the Holy Land and Mediterranean countries, and will also spend some time in Paris and London.

The Rev. J. Theodore Bucher, S.T.M., pastor of Bethany Church, Cuyahoga Falls, O., was elected president of Cuyahoga Falls Ministerial Association at a recent meeting.

Literature table in Grace Church, Jeanette, Pa., Rev. Ralph S. Weiler, pastor, contains copies of the "Messenger" for sale to anyone who cares to buy. Vacation Church School, in charge of John Bethune, opened June 10.

Pageant-play entitled "A Happy Home" was given by Church School of Emmanuel Church, Allentown, Pa., Rev. Willis D. Mathias, minister, on Children's Day. The Church will have a table at Phoebe Home on Annual Donation Day, June 13.

Rev. Herman C. Snyder, pastor, preached the baccalaureate sermon to the graduating class of Macungie Borough Schools

in Solomon's Church, Macungie, Pa., on June 9. Children of primary and junior departments presented a program in S. S. on Children's Day.

During June, Rev. R. E. Stout, Classical supply of Pikeland Church, Pa., will present the first of several sermons on "Men Jesus Made." The baseball team, which is in the Town Church League and French Creek League, has enjoyed a 7-game winning streak. S. S. has recently been breaking attendance records.

That "lovely scene" at Cedar Crest on our cover page shows the Glee Club of 44 members, which sang at Wanamaker's Christmas program from WOR, Newark, and in the New York Auditorium of Wanamaker's under the direction of Miss Nadine Moore. The Club has had more than a score of appointments.

Miss Betty DeLong, daughter of Rev. Dr. and Mrs. C. M. DeLong, has accepted a position in the Department of English and Dramatics in the Lansdowne Junior High School. In connection with her teaching Miss DeLong, who graduated with honors from Swarthmore College, is doing work in the graduate department of the University of Penna.

While driving to the Guild Luncheon at the General Synod meeting of the W. M. S. at Greensburg on May 25, Mrs. Howard F. Loch, wife of the pastor at Pitcairn, was painfully injured, when her car collided with another auto. Four girls with Mrs. Loch suffered bruises. Mrs. Loch is recovering and is getting around again. The car was demolished.

First Church, Canton, O., Dr. R. W. Blemker, pastor, will give a lawn festival June 28. S. S. and evening offerings on Children's Day will be given toward the work with the children of the Church; morning offering will assist in sending a couple of the young people to Tiffin Summer Conference.

Mother's Day program in Zion Church, York, Pa., Dr. J. Kern McKee, pastor, was in charge of the ladies of the School. Attendance was 602 and offering \$68.71. Annual picnic will be held in Boeckel's Grove, June 28. On March 17, an all wave radio set and a beautiful vase of flowers were presented to Mr. Harry W. Deitz in recognition of 35 years of faithful service as general superintendent of S. S.

In addition to special program on Children's Day in Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor, a potted plant was presented to every boy and girl of beginner and primary departments. The congregation was invited to attend evening service of Carrollton Avenue Church, June 9, on the occasion of 30th anniversary of its founding.

Decoration and Memorial services were held at St. Mark's Cemetery, Allentown, Pa., Rev. C. D. Kressley, pastor, on June 2. Comrade Frank X. Rowe, Spanish War veteran, was grand marshal of the parade and Hon. James F. Henninger, one of the Judges of Lehigh Co., was orator for the day. There is a tentative program to celebrate the Golden Anniversary of the Church June 16.

We regret to report that the Rev. S. R. Brenner, pastor of Christ Church, Bethlehem, Pa., has been ill since Apr. 4. He contracted a streptococcal condition some time previous to that date, but was able to perform his duties. Recently he has had a number of heart attacks and his physician has deemed it wise to give blood transfusions. His condition is most serious.

Lovely and impressive services were

THE REV. JACOB IHLE

The Rev. Jacob Ihle, 78, retired pastor of our Church, died May 28 in Bellevue, O. Funeral and interment, May 31. A fuller account of his life and labors will be given later.

held in Christ Church, Bath, Pa., June 2. In the morning, Junior choir sang, "As Comes the Breath of Spring." Rev. R. H. Helffrich, pastor, preached two sermons from Lamentations, the morning text being, "It is good for a man that he bear the yoke in his youth," and in the evening, "They have given their pleasant things for food to refresh their souls." Senior choir sang, and Miss Jean A. Workman sang "O Rest in the Lord," from Mendelssohn's "Elijah."

A faithful member of our Church for 35 years, residing in suburban Philadelphia, who can furnish the best of references and would accept any reasonable salary, is desirous of entering the banking business, but would accept a position of responsibility and trust in any honorable business. Has thorough knowledge of banking and commercial law, fiduciary law, income tax, etc. Had more than 17 years' experience as a senior officer. If you know of any opening, please advise A. G., "Messenger" office.

The Stewardship Committee has been pleased to receive a number of notes from the recipients of the Contest awards expressing their hearty thanks for the checks or books which were given to them. Some of those who received monetary awards have mentioned for what purpose they intend to use the money. One of the boys wrote that he consulted his pastor about a use for the part of his award which he wished to give to the Church. He gladly accepted the pastor's suggestion that it be spent to purchase a communion plate for their Church.

Rev. Edward Mohr, corresponding secretary of Minnesota Classis, graciously conveys to the "Messenger", in behalf of that Classis, gratitude and appreciation for the copies of the "Messenger" provided for the members of Classis, and says: "Your splendid publication is worthy of praise and commendation, and we are proud of its high standard of excellence. We pray that, in the new alignment of the publications of the merged Church, you will be accorded a larger share of responsibility and a larger opportunity for service." We appreciate deeply this brotherly sentiment.

Rev. Hoy L. Fesperman, pastor of First Church, High Point, N. C., moved into the parsonage May 28 and has taken up the work of his pastorate. Large congregation was present at first service, Sunday morning, June 2, and at the evening service, the pastor was installed. This service was in charge of Rev. J. A. Palmer of Thomasville; Rev. C. E. Hiatt of Mt. Hope preached the sermon and Elder J. T. Plott of Greensboro gave the charge to the congregation. A reception was given the pastor and his family on the evening of June 6. Rev. Mr. Fesperman with his family, Elder and Mrs. J. M. Hedrick, Mrs. Edgar Whitener and Mrs. C. E. Moore will attend meeting of Potomac Synod at Frederick, Md., June 10 to 14.

The 28th annual sessions of the Collegeville Summer Assembly will be held at Ursinus College, Aug. 5 to 11 inclusive.

One of the strongest programs in the entire history of the Assembly will include a series of expositions by the Rev. Dr. William G. Shergold, of London, who returns to this "little Northfield" for the fourth time. The committee in charge includes the following: President George L. Omwake, Chairman; Rev. W. Sherman Kerschner, D.D., vice chairman; Rev. Calvin D. Yost, D.D., secretary-treasurer; Revs. Charles F. Deininger, H. E. Bodder, D.D., L. Valmore Hetrick, and Dr. W. I. Zyner. Folders giving program, rates, etc., will soon be available. Address Dr. Yost at Ursinus College, Collegeville, Pa.

The 13th annual Stewardship Essay and Poster Contest was certainly Church-wide this year. Nearly all of the Classes, except a few that largely use the German and Hungarian languages, had participants in the Contest. Those who received the monetary awards and the books for Honorable Mention represented 27 of our Classes and reside in 8 different states. The widespread interest was remarkable. Stewardship packets were requested for more than 6000 persons, and reports indicate that approximately 3000 Essays were written or Posters made. These thousands of persons, most of them young people, who had a part in this educational project have clearer views of what is meant by Christian Stewardship, and it is hoped that many of them are communicating their Stewardship enthusiasm to other members of their families and friends.

Special Lenten services were held in Christ Church, Roaring Spring, Pa., Rev. C. Earl Gardner, pastor, with following ministers as preachers: Revs. W. H. Miller, F. D. Eyster, R. J. Harritt, J. Earl Dobbs, J. W. Yessley, G. E. Dillinger and J. G. Grimmer. Easter accessions, 12. Easter evening a cantata, entitled "Victory," was given by the excellent choir of Grace Church, Altoona, and was much appreciated. Easter pageant, "Welcome Happy Morning," deferred to Sunday after Easter, was well executed. On May 17, Christ Church was host to regional Young People's Conference sponsored by Committee on Christian Education of Juniata Classis, at which Dr. C. A. Hauser of Philadelphia was principal speaker. Preceding this, an informal supper conference was held with Dr. Hauser, at which 30 ministers and Church School workers were present.

Elder John C. Henry assisted Rev. Gustav R. Poetter at the altar when Holy Communion was celebrated on Pentecost at St. Mark's Church, Reading, Pa. Elder Herbert C. Trout had charge of officers who served Communion in the pews. Elder William Y. Zinn accompanied Rev. Mr. Poetter during the week in ministering to the long list of private Communions to sick and shut-ins. Catechetical class of 1935 communed in a body. Women's home and Foreign Missionary Society held its monthly meeting May 12 at home of Elder and Mrs. Mahlon L. Schucker. Mrs. Alice Herbein presided and Mrs. Poetter had charge of book for study. Automobile transportation was provided for members and friends. The pastor and Mrs. Poetter attended Commencement of Johns Hopkins University at Baltimore, June 11. Rev. Mr. Poetter is an alumnus of the University, class of 1895, and a native of the Monumental City.

Philadelphia Classis is making excellent progress in the payment of this year's Apportionments. By the first of June one congregation had paid all its Apportionments in full, three other congregations had paid more than one-half, and a dozen more had paid the part of the year's Apportionment then due. Considerably more than one-half of all of the Contingent Expenses for Classis, Synod and General Synod had been paid, and thirteen congregations had paid these amounts in full. The receipts for benevolences were more than a thousand dollars ahead of the corresponding period of last year. The con-

gregations of the Classis have also contributed generously in response to the special appeals of the Mission Boards. Through this devotion to the work of the Kingdom, the congregations of Philadelphia Classis are benefiting through added enthusiasm for their own work.

Dr. Henry H. Ranck, pastor of Grace Church, Washington, D. C., exchanged pulpits with Dr. Charles E. Creitz, of St. Paul's Church, Reading, Pa., on June 23. It was through suggestion of Dr. Creitz that the pastor was called to Grace Church to preach, and then entered upon his pastorate over 21 years ago. Pastor's theme, June 30, was "Forty Years in the Gospel Ministry," celebrating 40th anniversary of his licensure and entrance on the work of the ministry. Prior to his present pastorate, Dr. Ranck served congregations at Greencastle, Mechanicsburg, Lebanon and Reading, Pa. During these years, he has received 1,958 persons into membership, 903 by confirmation. Of this number 788 were received into Grace Church, 215 by confirmation. On May 24, Mrs. James B. Albright received congratulations on the 50th anniversary of the day on which she was received into membership of Grace Church. Mr. Albright was the last to survive the 14 charter members. Organ debt is paid in full with a small emergency fund left over.

The 129th session of the General Synod of the Reformed Church in America was scheduled to meet June 6 in Rochester, N. Y. However, because of the need of economy, the various Classes instructed their delegates not to attend, with the exception of those in the vicinity of Rochester. On the appointed day, the president, Rev. John Wesselink called Synod to order and offered prayer. The roll was called and Dr. J. A. Ingham, stated clerk, announced that a quorum was not present. Dr. Wesselink then adjourned Synod for a year, to meet in Rochester, June 4, 1936. This is the second time since 1800 that Synod has omitted a session. It was omitted in 1933 for the same reason. There is a strong sentiment in the Dutch Church to make the meetings of the General Synod biennial. It is said that the cost of the meetings is about \$10,000 annually. It will be interesting to us to note that an amendment to the Constitution of the Dutch Church, offered last year and sent down to the Classes, to the effect that Hebrew should be dropped as a requirement for entrance into the ministry, was lost.

The many friends of Cedar Crest College have been deeply disturbed by newspaper reports that the Trustees of the College had violated the right of academic freedom in their refusal to renew the contract of Dr. Winslow N. Hallett, the instructor in Mathematics and Psychology. This matter came before the semi-annual meeting of the Board of Trustees, on June 5th, at which time they unanimously passed the following resolution: "WHEREAS, it has been reported by Dr. Winslow N. Hallett, an instructor in Mathematics at Cedar Crest College, whose contract had terminated and was not renewed at the end of the scholastic year 1934-35, that said failure to renew the contract was due to a refusal by the Trustees of the College to recognize his academic freedom. THEREFORE BE IT RESOLVED, That the Trustees of Cedar Crest College inform whomever it may concern that such failure to renew the contract of Dr. Winslow N. Hallett as a teacher did not involve any question of academic freedom nor his views with respect to capital and labor."

Due to illness of the Rev. S. R. Brenner, pastor of Christ Church, Bethlehem, Pa., confirmation of catechumens at the Easter season was to be postponed until his recovery, but since the illness was of such long duration and of so serious a nature, the consistory secured Rev. William Van Reed Seltzer, pastor of Calvary Church of Beth-

lehem, to confirm the class on June 9. Mr. Richard Keen, student at the Theological Seminary, Lancaster, delivered the address at preparatory service, Apr. 17. Rev. R. F. Reed, of Bethlehem, assisted by Student Keen, administered Holy Communion Thursday and Friday evenings. An Easter pageant, directed by Miss Helen Achenbach, was given on Easter evening. Rev. Dr. R. S. Hauptert, professor at Moravian College and the Theological Seminary, has been substitute for the pastor since Apr. 14. Easter offering was \$1131.12, \$639.22 of which was brought in by use of special envelopes. Truth Seekers Bible Class presented two brass candleholders for the altar on Palm Sunday. These were given in recognition of the long and devoted service of their teacher, Mrs. Harry Yotter. Elder F. E. Schick made presentation and Elder O. H. Best accepted them. On May 6, 1865, 70 years ago, Mr. Milton L. Cortright became a member of Christ Church by confirmation. During this period, he has been a devoted member of the Church. He was a member of the consistory for more than 40 of those and has been Dean and Elder Emeritus for some time.

Dr. William T. Ellis, noted journalist, in his exposition of the S. S. lesson for June 2, which is syndicated in the monthly newspapers and journals throughout the country, paid a splendid tribute to the pastor and people of our First Church in Lancaster which is well deserved by Rev. Dr. William H. Bollman and his congregation, and particularly deserves to be quoted by reason of the attacks now being made upon the Lord's Day. Dr. Ellis wrote as follows: "On a recent Sunday I had a heart-warming experience. I was in old Lancaster, Pa., to fill an afternoon speaking engagement at a college. In the morning I slipped into the old Reformed Church which is one of the city's landmarks. I found a large congregation, including many young persons, and such congregational singing as I have not often enjoyed. The minister revived my faith in the power of preaching. His voice, his language, his gestures and the content of his message all blended to make a sermon of extraordinary power. I left the Church seeing visions—visions of the congregations that have been worshipping in that fine old building for some two hundred years, in a wonderful continuity of religious life; visions of the other kindred companies in dozens of other Churches in the same city; visions of the tens of thousands of congregations, comprising many millions of men, women and children, scattered over the United States and Canada, all keeping the same Sabbath in substantially the same way. All focused in a vision of what the Lord's Day has meant to these two Christian nations, founded on the Bible and its Sabbath; and what a present power it is in the life of our time."

Letters to the Editor

PULPIT PRIZES

Sir:

The article appearing in the "Messenger" of May 23, signed by "Now and Then", suggested a situation, the difficulty of which the students of Lancaster Theological Seminary have already acknowledged. Whether or not a pulpit is to be considered a prize, an end in itself, will be answered differently according to the various conceptions of what the Christian ministry is and need not be discussed in this letter. But it is encouraging to note that others, besides seminaries, are willing to admit that the present method of filling pulpit vacancies should be improved.

The students, cognizant of the efforts of the Constitution Committee of our Church to remedy the situation, feel, however, that whatever its suggestions may be, they cannot be put into effect immediately. They

are desirous, therefore, of meeting this problem in a manner that will prevent as many as possible of the unpleasant results accompanying the competitive measures which will have to be faced by our unemployed ministers for at least a few more years. What can be done to ease the situation until the suggestions of the above-mentioned body can be used?

The solution to this perplexing problem can be reached only through the co-operative efforts of the present unemployed ministers, ministers in the field, students, and, perhaps as important as any, the Churches themselves. All efforts in this direction should be encouraged and given a fair consideration. The Church should be an aid to the attainment of Christian ideals by means of a fellowship of personalities of one spirit. Whatever animosities and enmities the Church can prevent, she should put the full strength of her united forces into the task.

Consequently, the students plead with the constituency of our Church to co-operate with them in making it as easy as possible to gain the fields for their Christian ministry without compelling them to use methods that are not Christ-like. They welcome all suggestions which the "Messenger" and its readers can offer, either through the medium of the journal itself or through direct contact with the students.

Jerome A. Wenner.

Codorus, Pa.

THAT OUTRAGEOUS MILITARY BUDGET

Editor Reformed Church Messenger:

A \$792,000,000 national defense budget has been requested of Congress—an increase of \$180,000,000 over the present military budget, representing the greatest peace-time national defense budget in American history. Admiral Reeves has announced that the American fleet will hold its naval "games" on May 3 at Hawaii, Midway Island and Aleutian Island—on Japan's doorstep. Considering that our diplomatic relations are slightly strained with Japan as a result of differences of opinion as to the size of her future navy, this seems the most inappropriate time to be strutting our navy fleet in Japan's backyard. This fleet aggregation has been called by the press "the largest and most powerful ever assembled under a single command in the world's naval history." Several weeks ago the President appointed a committee to "take the profits out of war", the committee being predominantly militarists and friends of big business, two groups which have revealed themselves as being opposed to the total elimination of profits from war. At the same time the War Department revealed that it has a plan practically completed whereby in event of war all industry in the country would be taken over by the military forces. Or differently stated, industry would be militarized. The plan would also be thrown into operation in case of an emergency, to be so determined by the President. This plan naturally was interpreted abroad as a "preparedness" move on the part of the U. S. At the same time it was also revealed that in event of war labor would be drafted without regard for former rights of the laboring class. This would remove the labor union during the war as a protection to the laborer, with a possible total elimination afterwards. At the last session of Congress the Vinson naval bill was passed, representing the greatest peace-time naval expenditure in U. S. history, providing for the construction of 102 ships, with an annual expenditure of \$430,000,000, while its ultimate cost will approximate \$1,000,000,000.

General national items such as these must prove a disillusionment to even the most rabid patriot who has always affirmed his country not to be militaristic in its national or international policies. Certainly, too, the sum total of all these items can hardly be interpreted abroad other

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BOOK OF PRAYERS—Table A.	\$.25	FOURSCORE AND MORE, <i>by Dr.</i>	
Table B25	<i>Geo. B. Russell</i>25
Table C50	CHRISTIAN MINISTRY, <i>by Dr.</i>	
<i>By Dr. Good</i>		<i>C. W. Warlick</i>25
FAMOUS PLACES OF THE RE-		<i>By Dr. C. A. Hauser</i>	
FORMED CHURCH50	REFORMATION ANNIVERSARY	
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than that the U. S. has definitely embarked on a militaristic policy. Few citizens admitting that their country is militaristic in its policies, yet these items exist in the form of increased budgets, orders, committee appointments, department plans and Congressional bills. That one's country is non-militaristic is one of the fondly cherished beliefs of most citizens of our country, but the above evidence stands irregardless. These policies can not help but cause the individual citizens to become more militaristic in their personal viewpoints. In foreign countries these policies will strengthen the people's suspicions in our non-militaristic professions.

Not long after the passage of the Vinson Naval Bill Japan and Great Britain announced that they too would have to increase their navies. Thus had our "big-navy" policy reacted in those two countries! If as a result of these more recent bills, orders, and moves the armies and navies in other nations are correspondingly increased, will not the enlarging of our military budget have proven most expensive? Especially if a war should result from the pyramiding of armies and navies. The militarism of policies is to be determined not solely on the basis of the effect on one's people at home, but also by the effect on the peoples abroad.

Even in our civil life today we can not be so sure that we are non-militaristic. Several incidents might give an insight into this. When President H. J. Pearce, Sr., of Brenau College, Ga., mentioned that he would like to have a department of peace in his college the suggestion was attacked by an Atlanta branch of the American Legion as "communistic"; as "a detriment to the welfare of progress and movement toward preparedness". That it was a detriment to "preparedness" was true,—for excellent reasons. When the suggestion was made at another time that a "peace monument" be erected at Appomattox, the suggestion was assailed by the Sons of Confederate Veterans as an "insult" to the South. At still another time when Leopold Stokowski, maestro of the Philadelphia Orchestra, had his group play the Communists' "Internationale" he was censured by Philadelphians.

Several months ago, to mention an item of an opposite type, when a large parade was held in Paris, tens of thousands of French citizens cried as they marched near the legislative halls of their nation, "Down with war! Down with war!" This was their warning to their politicians not to embroil them in another holocaust. As can be seen from this French mass demonstration against war, citizens of this country have no monopoly on peace-desires. Neither have citizens of other countries any monopoly on militaristic attitudes. We need to analyze our national policies occasionally, as formulated for us by our politicians at Washington, to determine whether we are as non-militaristic as we often assume. To have faith in the non-militaristic trend of one's national policies is nice; but to be convinced—basing that conviction upon analysis—that one's nation is not militaristic is better.

—A Reader

CEDAR CREST HELD 65TH COMMENCEMENT

Thirty-three girls were graduated from Cedar Crest College, Allentown, on Monday, June 10, at the 65th annual commencement held in the outdoor theatre on the campus. The speaker was Dr. Henry H. Crane, Seranton, an outstanding Methodist preacher, lecturer, and World War veteran.

Other events at commencement time included: the Greek play "Antigone" of Sophocles, June 6 and 7, in the college outdoor theatre; Senior-alumnae dance, June 7; Alumnae luncheon, 1.30 on June 8; and the baccalaureate on June 9 at 6.30 P. M. at which Dr. Paul Reed Pontius, ex-President of Eastern Synod and



The Seniors
Entertain
Their Teachers
at Dinner at
the Home
Economics
Practice House

pastor of Zion's Church, Lehighton, delivered the address.

The graduates of the college were as follows: A. B. degree—Jennie Lentz Allover, Allentown; Charlotte Balliet, Laurys, Pa.; Martha Berkowitz, Uniontown, Pa.; Zelda Bernstein, Oyster Bay, Long Island, N. Y.; Hilda Busher, Emaus, Pa.; wards, Amagansett, N. Y.; Louise Fromm (salutatorian), Westfield, N. J.; Marjorie Gaskill, Clark's Summit, Pa.; LaRue Gery, Allentown; Lucy Kehm, Allentown; Gladys Kins, Allentown; Evelyn Klingaman, Allentown; Dorothy Korn, Allentown; Kathleen Laubach, Northampton, Pa.; Laura Leisenring, Bear Gap, Pa.; Dor-Martha Cotsack, Allentown; Marie Edith Meek, Schuylkill Haven, Pa.; Barbara Merrow, Larchmont, N. Y.; Deborah Pearson, Wyncote, Pa.; Mildred Pfalzgraf, Westfield, N. J.; Roslyn Sheftel, Meriden, Conn.; Marie Simitz, Allentown; Isabella Smiley (valedictorian), Abington, Pa.; Ruth Steckel, Cementon, Pa.; and Evelyn Strouse, Perkasié, Pa.

Those who received the B. S. degree were: Mildred Berman, Allentown; Phoebe Clark, Waterloo, N. Y.; Jane Dilmore, Rutledge, Pa.; Eleanor Faulkner, Allentown; Ruthe George, Vandergrift, Pa.; Christine Moyer, Allentown; Mary O'Brien, Allentown; and Charlotte Smith, Chatham, N. J.

The seniors in home economics at Cedar Crest College, Allentown, have just completed their 8 weeks' training in practice house management, planning, cooking, and budgeting. In small groups of 5 or 6, these girls take complete charge of the practice apartment in the home economics building. Members of the class who have just completed their work include: Mary Louise O'Brien, Mildred Berman, and Eleanor Faulkner, Allentown; Charlotte Smith, Chatham, N. J., and Phoebe Clark, Waterloo, N. Y. Mrs. Vera Moore, formerly in charge of the home economics department of the University of Oklahoma, is head of the department.

as well as a planned economy are necessary if the individual and society would live in harmony with the universe.

The second principle the preacher named was sequence. "Short cuts to success," the preacher pointed out, "do not have this principle of the universe back of them. Much of the dishonesty, bluff, hypocrisy and crookedness today is due to the violation of the principle of sequence. Too many people do not want to take first things first but prefer "a big hop, a small step and a long jump."

Opposites was the third principle. Everything has its opposite. Love cannot live in the heart of a person when hate is there. There is such a thing as "the expulsive power of a new affection." A new and good affection cannot be where an old and sinful one is any more than water can be hot or cold at the same time.

The fourth principle mentioned by the preacher was that of return. In science this is known as the law of action and reaction; in religion it is the law of the harvest showing that what people sow they reap. There are spiritual returns in life. A knowledge of work well done, of sacrifice which may take years to come to fruition, a word of comfort here and encouragement there carry with them a satisfaction which cannot be measured by worldly standards.

The last principle noted was the principle of relation or brotherhood. This principle is inviolable. Though people think they can violate it they must take the consequences. It works just as truly as the law of gravitation. Any violation of it but illustrates its truth. The consequences are seen first in the individual's character and then in society. To disregard this principle is hell; to live by it is heaven. In closing his development of all these points, Dr. Pontius showed

FIVE POINTERS FOR GRADUATES GIVEN STUDENTS OF CEDAR CREST

By Dr. Paul R. Pontius

The five principles for college graduates to follow, as drawn from the physical and social sciences studied in college courses were given in the baccalaureate sermon preached at the 65th annual commencement yesterday afternoon in the Cedar Crest outdoor theatre by Dr. Paul Reid Pontius of Lehighton, former President of the Eastern Synod.

The first principle, that of order, is an important one for any young woman graduating from college. The orderliness of the universe and in nature round about human beings is evident. A planned life

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that all of them were in harmony with the universe and exemplified by the life of Jesus. His peroration was not only an application of this thought to the graduating class but also an appeal for the cultivation of that ethical and spiritual sensitiveness of heart which motivated the life of Christ because of the Master's faith in the Fatherhood of God and His practice of brotherhood among men.

GENERAL SYNOD NOTES

Rev. J. Rauch Stein, D.D., Stated Clerk

OUR CHURCH STATISTICS FOR 1934 SYNOD OF THE MID-WEST

A summary of the official statistical reports of the 8 Classes for the calendar year ending December 31, 1934, makes record of increases (I) and decreases (D) when compared with the records for December 31, 1933, as follows:

Ministers, 115, D. 6; Licentiates, 2; Charges, 108, D. 6; Congregations, 125, D. 3; Membership last Report, 19,848, I. 125; Confirmed, 736, D. 58; Certificate, 308, I. 2; Renewal of Profession, 445, I. 34; Dismissed, 217, D. 10; Deaths, 356, I. 49; Erasure of Names, 591, D. 252; Present Membership, 20,173, I. 316; Communed During Year, 15,470, I. 196; Unconfirmed Members, 7,006, I. 482; Infant Baptism, 478, D. 57; Deaths Unconfirmed Members, 60; I. 7; Students for the Ministry, 12, D. 2; Total Sunday Church School Enrollment, 21,054, I. 417; Amount of Apportionment, \$69,524, I. \$5,462; Paid on Apportionment, \$32,548, I. \$1,076; Other Denominational Benevolence, \$11,765, I. \$2,068; Benevolence outside of Denomination, \$2,868, D. 320; Total of all Benevolence, \$47,181, I. 2,824; Congregational Expenses, \$242,201, I. \$13,435; Value of Churches, \$2,474,500, I. \$124,925; Parsonages, \$429,757, D. \$23,993; Indebtedness on Property, \$605,561, D. \$11,665.

Seven of the 8 Classes of this Synod began their reports correctly with the total membership reported December 31, 1933. Zion's Hungarian Classis began with 9 less. There is a net increase of 316; Iowa and Missouri-Kansas Classes report a decrease of 28, while the other six Classes report increases amounting to 344.

The erasure of names is 591, which is 252 less than was reported last year. Certificate and Renewal of Profession have increases of 36. There is an increase of 417 in Sunday Church School Members.

The apportionment shows approximately a payment of 50%. There is an increase of \$2,824 in Total of All Benevolence; while last year this item showed a large decrease. The indebtedness on Church Property has decreased \$11,665.

A comparative study of the four Synods thus far completed shows a marked increase in membership, while three out of the four show increases in Benevolence and Congregational Purposes. There is still much work to be done for the continual growth of the Kingdom of God.

BETHANY ORPHANS' HOME, WOMELSDORF

Rev. Henry E. Gebhard, Supt.

The former children had a large reunion on Memorial Day. They ate their lunch under the trees and enjoyed the renewal of acquaintances. They seemed unanimous in their praise of the many changes and improvements that have been made in order to raise the standards at Bethany. They were shown the reel of motion pictures of the Home that the Superintendent has assembled. The length of the reel is about sixteen minutes.

Rev. W. Scott Brendle, of Denver, preached an interesting sermon to the children on June 2. He was accompanied by a large delegation. His joint choir sang two selections.

For the first time in a number of years

we made butter at Bethany. The first churning turned out seventeen and one-half pounds. We have purchased a cream separator to care for surplus milk, as we have 20 cows. The Young Ladies' Bible Class of Good Shepherd Church, Boyertown, paid for an ice cream freezer and we shall now be able to furnish ice cream to our children each week.

One of the outstanding needs at Bethany is new song books in our chapel. We have found a book that would satisfy our needs and the cost would be \$25.

Another need is a good Christian man and his wife, who would be interested in farming and general domestic work. Preference would be shown to people of our own Church.

HOME FOR THE AGED, WYNCOTE

May, the beautiful month of spring, is now over, and we are thankful that throughout the month, there was very little sickness among our guests, as we have had only three confined to their rooms, none seriously ill, only resting.

Some of our guests are finding it difficult to walk alone and feel they could do so much better if they had canes they could depend on. If there are any friends who have walking canes at home and feel they are finished with them, they will be much appreciated. We take this opportunity of rendering our thanks in advance to the donors.

We were very fortunate in having 22 shrubs to help beautify the grounds donated to us by Miss Amy and Miss Clara Eaches of Spring City. At this time our hearty thanks is extended to these ladies for their generous gift.

There were quite a few activities at the home during the month. On Mother's Day,

LITTLE MISSIONARIES

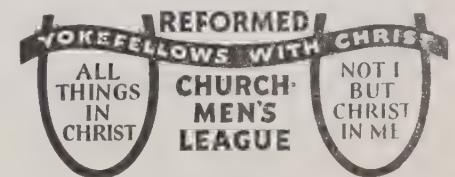
For the past seven years the Sunday School of Central Reformed Church, Dayton, Ohio, Rev. Walter W. Rowe, D.D., pastor, has been privileged to have two pupils from the Sunrise Kingdom among its loyal members. They are Masako Mikishima, twelve years old, and Grace Mikishima, ten years old. Even though Buddhists, their parents have given their consent to the two girls to become Christians. Just before leaving for Japan, where they will now make their home, the girls had their photo taken with Dr. and Mrs. Rowe. In bidding farewell, Masako said: "We are going to tell the children of Japan about Jesus."



Dr. and Mrs. Walter W. Rowe, of Dayton, Ohio, with Masako and Grace Mikishima

12 of our guests were entertained by the Men's Bible Class at Faith Church. The men also provided transportation, a treat that was very much enjoyed. On May 24, the Glenside Women's Bible Class, accompanied by Mrs. Lulu Laudenslager, one of our Board members, gave a very entertaining evening at the home. There was music, songs, readings, and a treat of ice cream and cake. We thank these ladies most heartily for helping to bring a ray of sunshine into the lives of our guests.

The usual cards have been sent out to the Churches regarding the jars and jelly glasses. If any have been missed, will you kindly let the Matron know and she will be very glad to attend to the same. These donations have been very much appreciated both by the guests and the Board of Managers. They have not only helped to give our guests some of the delicacies which otherwise I am afraid they would have missed, but have also helped out our budget.



Dr. John M. G. Darms, Secretary

ANOTHER NEW CHAPTER—St. John's Church, Buffalo, N. Y., the Rev. J. P. Koehner, pastor. This Church, situated in the residential district, but surrounded by huge steel industries, has a group of faithful men who co-operate heartily with their young and active pastor. They have kept the Church together during this time of stress with much interest and heroism on their part. Some of the founders of Germanic strain are still leading in various departments of the Church and see in the League a method and a program which will link up the oncoming generation more intimately with the work. Already Buffalo has an inter-city federation composed of the men from the Evangelical Synod and Reformed Church. Now this federation is strengthened by the addition of another chapter. The officers are as follows: Mr. Ferdinand Ruff, President; Fred Porsch, Vice-President; and Robert Treat, Secretary and Treasurer. In this combination we have the following: machinist, painter, and locomotive fireman, which combination of talents should display abundant energy for good leadership. We welcome this chapter into our growing fellowship.

The study of the topic for June, "Our Educational Institutions", offered much valuable information concerning our Church Schools to our men and gave them a more complete picture of the institutional and educational assets of our entire united Church. The men now know where and how our leaders are trained and will not only support these schools more liberally but direct the youth of their Churches and communities to them.

A plan of union for the amalgamation of our two men's groups has been framed at the joint meeting of both Executive Committees held at Greensburg, Pa. A fuller report will appear later. It is hoped that all will be in readiness for the approval of the General Synod in June, 1936. In the meantime each organization, the Evangelical Brotherhood and the Reformed Churchmen's League, will function as heretofore under the same name and organization.

Summer outings are now being arranged by various chapters, groups of chapters and local federations. An outdoor get-together and a fine display of the athletic and play spirit will stimulate fellowship and friendship.

ORGANIZE A CHAPTER IN YOUR CHURCH.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE HAND OF GOD

Text, Ezra 8:22, "The hand of our God is upon all them that seek Him, for good."

Having spoken of "the Hands of Jesus", "the Hands of the Minister," and "Children's Hands," it remains for us to consider "the Hand of God." This expression is of frequent occurrence in the Old Testament, and is also found in the New Testament in the form, "the hand of the Lord."

"By the hand of God" is often used in referring to the Providence of God. In the Heidelberg Catechism, to the question, "What dost thou understand by the providence of God?" we find the following answer: "The almighty and everywhere present power of God, whereby as it were by his hand, He still upholds heaven and earth, with all creatures, and so governs them, that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things, come not by chance, but by his fatherly hand."

You see that in this definition, the hand of God is twice referred to. In the last chapter of the first book of Chronicles we read, "Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all."

In the next question of the Catechism, following the one about providence, we are told that the result of our belief in the providence of God is "that we may be patient in adversity, thankful in prosperity, and for what is future have good confidence in our faithful God and Father, that no creature shall separate us from his love, since all creatures are so in his hand that without his will they cannot so much as move." Here again we find the hand of God referred to.

The hand of God was active in creating the universe, and it has ever been active in directing and controlling it. The providence of God is seen in the development of the human race, and also in the development of the individual. God's hand may be traced in your own life, in the life of our nation, and in the life of the whole human race.

What makes the history of the children of Israel so interesting is the fact that God was trying to build up for Himself a chosen people. And that is why the expression "the hand of God" is so frequently used in telling the story of Israel's development. God had hard work in making Israel a people after His own heart, but He succeeded so far as to make them capable of bringing forth Jesus as the Savior of the world. But when they rejected and crucified Him, they lost their place in the human race, and God selected the followers of His well-beloved Son as His chosen ones.

One of the most interesting stories in the early part of the Old Testament is the story of Joseph, related in the last fourteen chapters of the book of Genesis. In this story we see the providence of God displayed in a remarkable way. At every step in the story of Joseph we can learn a lesson of providence. It was wrong for Jacob to show his favoritism for Joseph by giving him a coat of many colors, but God overruled his mistake for good and used it as a sign of Joseph's superiority and royalty. It was both a providence

I MIGHT HAVE BEEN

I might have been a merchant,
If on profits I'd been bent,
With chains of stores to oversee
As ruling president.

I might have been a doctor
If I had planned to be,
A man of old-school kindly type
That patients like to see.

I might have been a lawyer,
If I had been inclined,
Trained in the art of eloquence
To sway the jury's mind.

I might have been an editor
If I had aimed to play;
They say his job in easy chair
Is one long holiday.

I might have been so many things
And soared aloft like birds;
But I am what I wish to be,
A gardener in words.

—Grenville Kleiser.

and a prophecy of Joseph's future, whom God had chosen to carry out His wonderful purposes.

The dreams which Joseph had were a providence, a revelation of God's intentions for the lad. Joseph believed in them, but his brethren hated him on account of them, and plotted to put him to death. This they would doubtless have done if God in His wise providence had not interfered. He used the spark of good in Reuben's heart to carry out His purpose. Joseph was cast into a pit, from which he was taken at Judah's suggestion and sold to some Ishmaelites who came along on their way to Egypt, and they took Joseph with them.

Joseph's going to Egypt served a manifold purpose in the providence of God. He was delivered out of the hands of his brethren who were bent on his destruction. He was safe under the protection of God, who watched over him while among strangers. He entered upon a course of training which was destined to develop the possibilities of his manhood better than they could ever have been brought out in his native land. He went to a country where his noble qualities could shine more brilliantly, would be appreciated more fully, and would serve a grander purpose, than they ever would have done at home. He went to become the deliverer of his father's house, and to find a country where their race could be preserved and would remain intact until God was ready to lead them back to the promised land.

After the death and burial of Jacob, their father, a touching scene took place between Joseph and his brethren. A new suspicion and fear now possessed the minds and hearts of Joseph's brethren. They said to one another, "It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him." And they sent a message unto Joseph,

THE PASTOR THINKS

Christian living means conflict
with the evil in the world, and
where there is little or no such con-
flict, there is little of Christ.

—Now and Then

saying, "Thy father did command before he died, saying: 'Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil': and now, we pray thee, forgive the transgression of the servants of the God of thy father." And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, "Behold we be thy servants." And Joseph said unto them, "Fear not: for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good to bring to pass, as it is this day, to save much people alive. Now therefore, fear ye not; I will nourish you and your little ones."

Some one may say, "Joseph's brethren did a great good instead of a great wrong by selling him into Egypt." Oh, no! they did a great wrong. Their intentions were only evil and hateful; but God in His allwise providence overruled them for good. God did the good, not Joseph's brethren. Their guilt was not any the less because what they intended for evil resulted in good. As some one has said, "God does not need our sins to work out His good intentions, but we give Him little other material."

As we see the wonderful providence of God at work in one life so we might be able to trace it in every life. In the history of the human race we find many instances which were intended for evil, but which God overruled for good. The crucifixion of our Lord was the greatest crime that was ever committed, and God made it the means of the greatest blessings that has ever come to mankind. The guilt of Judas and the judges and the executioners of Jesus remains the same as if He had never risen from the dead, unless they repented; but the wisdom and power and love of God are manifested in a supreme degree in the resurrection of His only begotten Son.

The persecution of the early Christians, the scattering of the apostles, the martyrdom of Stephen and others, the assassination of Abraham Lincoln, the slaughter of the missionaries in China and other lands, are but a few of the many events in the history of the Church and of the world, which in their original intention were meant for evil, but which in the wise and mysterious providence of God were overruled for good.

A curious story is told of Raphael's famous picture, the "Sistine Madonna." The background of the picture is formed of clouds. For many years the masterpiece hung in the gallery uncleaned, until it was begrimed with dirt. The background of clouds had all the appearance of storm-clouds, dark and full of threatening. Then one day the picture was cleaned, and the cleaning led to a discovery. The background, it was found, was composed not of atmospheric clouds at all, but of multitudes of angel faces luminously massed together. This makes Cowper's words all the more significant:

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning countenance
He hides a smiling face."

Children's Corner

By Alliene DeChant Seltzer

The children of our St. Andrew's Sunday School, Reading, Pa., gave a wondrous

gift the other day to one whom they look up to, and love. It was a clerical gown, and the one whom they look up to and love, is none other than Fenton I. Laucks, who was graduated last month, from our Theological Seminary, Lancaster, Pa. "The gift was made possible," the "Reading Eagle" reported, "by the pennies of the children of the various departments of the Sunday School," of which Mr. C. A. Yeager is superintendent. The class taught by the young minister gave him a private communion set, and Mr. Yeager and the pastor, Dr. C. E. Roth, gave him a notebook that every minister finds ever and ever so useful. So here's "Gifts for others" greetings to all my boys and girls, who, like the children of Dr. Roth's Church School are not only proud that a member has become a minister, but show that pride and love by giving him a gown that he will always wear with joy in his heart, and a "Thank You" to each giver.

Puzzle Box

ANSWERS TO MAKE 10 OUT OF THESE 20 NO. 25

- | | |
|--------------|----------------|
| 1. Ante-lope | 6. Friend-ship |
| 2. Mop-pet | 7. For-sake |
| 3. Mil-lion | 8. For-lorn |
| 4. Pur-loin | 9. Fault-less |
| 5. Out-line | 10. Faith-less |

BEHEAD THE MISSING WORDS NO. 44

1. They made a second — while making their (2 off) —. The driver said, "Just — luck!"
2. Though they seemed quite —, both of them were (2 off) — for striking our (2 off) —.
3. The sight was enough to — the stoutest heart. It felt like a (2 off) — upon their reunion, and — decided to go home.
4. She was certainly — to the (2 off) — estate. Her suit (3 off) — to enmity between Mary and Ed.
5. It was her — to marry the (2 off) — that roused the — of his children.
6. She removed her — coat, quickly — it on a bench, and offered her — to the injured woman.
7. It was said that she would — her family, — her hair with wire and call her little boy an (2 off) —.

—A. M. S.

Home Education

"The Child's First School is the Family"
—Froebel

THE CHILD'S READING Mrs. D. W. Hinds

This time I was determined. The ever recurring sight of my eldest boy reading Wild-West stories kept a previous failure constantly before me. And I had been so careful to keep him supplied with the very best literature. Never will I forget my chagrin upon finding the first "blood and thunder" magazine. It had made its appearance surreptitiously, and I was really alarmed. My boy, I thought, must have inherited a wild streak. I wanted so much to see my children read wholesome literature that the incident grieved and perplexed me. How, I wondered, could he care for such trash when his reading had always been so carefully supervised?

My youngest boy, Willis, was just now pleading for a book that should be all his own. The question in my mind was how to instill in him a desire for only the best. I could not readily admit that the fault was really mine with regard to the

other boy. Surely, I had done everything that a mother could. However, I did finally visit the children's department of our library.

What I found there was a revelation. I found children who not only read what was best for them, but who were eager to do so. It was vacation time and Miss Edwards had organized a vacation reading club. The scene was so interesting, so instructive, that I remained most of the afternoon.

Miss Edwards knew her children. "Hello, Henry, are you a member of our club yet? The new number of 'Popular Mechanics' has come. Well! Here is Alice. She devours history. I promised her this Knickerbocker's History of New York. Don't take it too seriously, Alice!"

The surprising thing was, Miss Edwards guided each reader's choice without coercion; she never attempted to forbid, merely suggested. "Johnny," she said, "this makes the third adventure story you have chosen. Adventure stories are delightful, but we like you to read at least one of every type so you'll be able to tell which you really like best. You look over these books—I can recommend any of them—and if you don't find one you like, I'll give you another adventure story."

Miss Edwards seemed to be so competent I could not resist asking her advice.

"I fear your mistake was," she said smilingly, "you made too much of an issue of the matter. This only increased your boy's curiosity to partake of the forbidden fruit. Then, too," she continued, "there is no harm in adventure stories so long as they are wholesome. In fact, it is as natural for boys to like them as it is for a duck to swim. The boy sees in the adventure some hero, someone to emulate. If this brave hero fights for truth and honor, the boy reader will not be misled. It is far better for parents to supply the boy with the proper adventure stories than to have him seek them elsewhere."

Miss Edwards was right. I had caused my boy to seek his reading away from home. By allowing him some choice in the matter I could still have been his guide. Perhaps it was not yet too late.

"Yes," continued Miss Edwards, "I learn here that parents often choose books for themselves rather than for their children. Scarcely any two children are alike; where one has a literary bent and can digest heavy reading, a sister or brother may be able to appreciate only the very lightest. Our method is to have only good books, then to give the child freedom in his selection."

My second son was taken to the library as soon as he could sign his name. He is fond of reading, and has given me no trouble with regard to his selection of books.

Since I first asked my eldest son to read aloud to me, and tried to enjoy his book with him, he has been more careful in his selections and has become increasingly critical. But—lost years don't return.

"I believe the pre-school age is a critical period in the life of the modern child." —Ernest L. Stockton, President, Cumberland University, Lebanon, Tennessee.

Are the children of your community provided with a kindergarten? The National Kindergarten Association, 8 West Fortieth Street, New York City, will gladly aid anyone wishing to get one opened. Write for information and leaflets.

The Family Altar

John W. Myers, Louisville, Ky.

HELPS FOR THE WEEK JUNE 17-23

Memory Verse: Go ye into all the world and preach the Gospel to the whole creation. Mark 16:15.

Memory Hymn: "Jesus, Lover of My Soul." No. 336.

Theme: Christian Missions.

Monday: Missionary Command Matt. 28:16-20

In the clearest possible language Christ expresses His intention of founding a universal religion. It has been argued that these words cannot be authentic, because of the subsequent unwillingness of the Church of Jerusalem, and even Peter, to receive Gentile converts. But the question in the Acts was not whether Gentile converts should be received, but whether they should first become Jews. The argument against infant baptism drawn from this passage, that children cannot be taught and therefore should not be baptized, disappears in the Revised Version which says that the apostles are to make disciples of all nations by baptizing them. This passage gives Christians their marching orders.

Prayer: Eternal God, whose word is light and life to all who heed it, enlighten our souls by thy truth, that we may be not only hearers but doers, walking by faith and showing a blameless life. Amen.

Tuesday: Missionary Pioneer Genesis 12:1-9

The Hebrews trace their beginning to their father, Abraham. He was a devout man who lived close to God. God can speak to the hearts of such people because they will listen. God spoke to him and a conviction was born in his heart. He was led to Canaan. Abraham, without doubt, is one of the very greatest figures in the religious history of the human race. Three great religions look back to him as one of their spiritual ancestors, and accept him as a type of perfect faith and true religion, namely, the Jewish, the Mohammedan, and the Christian. The world owes to him its first clear knowledge of the true God, His spiritual and holy nature, and the way in which He is to be served and worshipped.

Prayer: O Lord, we thank Thee for pioneering souls like Abraham, Moses, Carey, Moffatt, Livingstone, and others who launched out, not knowing whither the path would lead. Help us to walk in such faith every day. Amen.

Wednesday: Missionary Workers Acts 13:1-12

Paul made good as a leader in his home Church before he was called to greater responsibility. We sometimes think we are too important or "too great to do small things," but God's version of such a person is that he is "too small to do great things." Five different teachers of importance are mentioned as being mem-

FOOD FACTS

Did You Know That:

- A Cleveland physician has prescribed milk for "spring fever," which he diagnoses as resulting from a depleted supply of calcium in the body.
- Privately raised domestic venison has been introduced on the New York Market.
- A new table syrup derived from squash is under test at one of the experiment stations.
- In canned peas, size in no way determines quality nor does quality depend on size.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

bers of the congregation at Antioch. Three of them, Symeon, Lucius, and Manaen, are not mentioned again, not because they did no great things in the service of God, but because at this particular time the divine choice fell upon Saul and Barnabas, who started on the first missionary journey. These three men are types of that vast host of "unsung heroes of the Cross" upon whom from that day to this, the spread of the Gospel has so largely depended.

Prayer:

Lord speak to me, that I may speak
In living echoes of Thy tone;

As Thou hast sought, so let me seek
Thy erring children lost and lone.

—Amen.

Thursday: Missionary Witnesses

Acts 1:6-8

Jesus spoke of a new world order while the disciples looked for a restoration of the old world order. The new order cannot happen of itself. It must be brought about by men upon whom the Spirit of the Lord has come. These men can then become "witnesses with authority" in the whole world. Christians have a great challenge today to aid in bringing in a new world order. Some cry "back to Christ!" But the real command is "forward with Christ." The Kingdom of God upon earth is a challenge to something different than we have yet had. Are we willing to stand for that, just as firmly as a Communist or Fascist is for his convictions. If not, Christianity is defeated in our day.

Prayer: We Thank Thee, Omnipotent

God, for a faith with convictions, tempered by Thy love and compassion. Help us to rightly witness for Thee as our lives are read by others today. Amen.

Friday: Missionary Obedience

Acts 16:6-10

"God moves in a mysterious way, His wonders to perform: He plants His footsteps in the sea, and rides upon the storm." When the writer says, "The spirit of Jesus suffered them not" and "Forbidden of the Holy Ghost" he meant personal experiences which were exceedingly real. Paul was divinely directed through unmistakable indications to the City of Troas, there to receive further revelation which should lead the apostle across the sea to Macedonia. God never closes all the doors to us. Whatever prevented the apostle from going to Bithynia, it made possible their going to Macedonia. "Blind unbelief is sure to err, and scan His work in vain; God is His own interpreter, as He will make it plain."

Prayer: All wise God, make our souls sensitive to Thy voice, so that the lives we live are not ours alone, but may be inspired and directed by Thee. Amen.

Saturday: Missionary Prayer

II Chron. 6:32, 33

One cannot pray very long or effectively until he includes others in his petitions. Who should be included? For us, Jesus' story on, "Who is my neighbor" is the answer. Solomon, dedicating the temple in prayer, was carried beyond the boundaries of the home land. He prays God, that when the alien, who heard of God's

great power, comes to worship in this temple, that his prayer be heard. Our God is omnipotent; we try to think he is white, or Nordic, or Protestant, or Baptist, Lutheran, or Reformed. A real missionary prayer can make bigger Christians of us.

Prayer: Our Father, make us conscious of our oneness since we have a common Father. May our faith know no boundaries of nation, color or continent. Amen.

Sunday: Missionary Passion

Psalms 67:1-7

In this harvest psalm of thanksgiving, the significant purpose of this petition is that through the blessing of Israel the nations shall be led to a knowledge of Jehovah. This leads to a summons to the nations to praise God. The real secret of missions is found here. "I have found a valuable blessing in life. I want you to share it," is what the missionary person, church or denomination says in fact. When a person who calls himself Christian wants to share none of that spirit with other people, it straightway leaves him. In religion, we truly can keep only what we share.

Prayer: All wise God, give us a faith that is worth sharing with others. Help us to impart a spirit rather than just a part of a culture which is ours. Amen.

"Yep, I had a beard like yours once, and when I realized how it made me look I cut it off."

"Well, I had a face like yours once, and when I realized that I couldn't cut it off I grew a beard."—Selected.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday in Trinity

June 23, 1935

Christian Missions

Acts 1:6-8; 13:1-12

Golden Text: Go ye into all the world and preach the gospel to the whole creation. Mark 16:15.

Lesson Outline: 1. The Power. 2. The Program.

We are nearing the end of our present quarter, whose lessons dealt with "Some Great Christian Teachings." If we have properly studied these lessons, we should, now, have a more definite idea of the central doctrines of Christianity.

That is much to be desired, and much needed. Men tell us that we want less creed and more deed. But that is a dangerous and mischievous half-truth. Creed and deed are inseparable. Doctrine and duty are cousins germane. No man will venture greatly for God and His Kingdom, unless he believes greatly and deeply.

But if deed is rooted and grounded in creed, it is equally true that our faith must manifest and prove itself in works. After all, the Christian religion is primarily a life, and not a system of doctrines. So it came to us, incarnate in the life of Christ, and so only can we recommend it to mankind.

Very properly, therefore, our topic is Christian Missions. That means the consecration of self, substance, and service to God and His Kingdom. It is the translation of the doctrines that we believe into a life that we live. It is truly a living and working faith. It is also the attainment, by the grace of God, of the life abundant and eternal, for it is doing the

will of God. And they who do His will, share His life and His blessedness. They shall abide forever.

Two passages guide our thought. The first sets before us the power of the Church (Acts 1:6-8), and the second illustrates the purpose and program of the Church (Acts 13:1-12).

I. The Power, Acts 1:6-8. Missions and stewardship are inseparably connected. Every man, we proclaim, is the steward, and not the owner, of all he has and is. He belongs to God, and he ought to consecrate himself utterly to God. We ask young men, the best and brightest, to enter the Christian ministry, at home and abroad. We ask all our members to give themselves—time, talent, and treasure, first and foremost, to the promotion of God's Kingdom.

But that is a tremendous demand. Time and talent, money and manhood are sacred and solemn things. They denote a man's life. And no one has the right to give himself, his substance and his service, to causes that are unworthy of such supreme devotion.

Does the cause of Christ really deserve our supreme service and sacrifice? That question every man should face, frankly and sincerely, when he finds himself confronted and challenged by the claims of Christian Missions.

Consider the disciples' petty notions of the Kingdom. They asked their Master, "Wilt thou at this time restore again the kingdom of Israel?" (1:6). Even in this hour of parting, after years of association with Jesus, they were still blind to the real meaning of His redemptive ministry. They thought of the Kingdom in terms of bigoted Jewish nationalism. Its restoration to Israel meant the subjugation of the Gentile world, and the elevation of the Jews.

Similar things have happened in later ages. Somehow, Christ's gospel of the Kingdom was too high and holy for men's apprehension. Their interpretations and applications of the Glad Tidings have often been very inadequate. They have dwarfed the gigantic enterprise Christ launched by their lack of spiritual insight. Denominational ambitions and theological contentions have robbed it of its splendor. Individualistic plans and hopes of salvation have blinded us to the social significance of the gospel. In part, at least, men's lack of interest in the promotion of Christ's cause is due to our narrowness and blindness in presenting its scope and aim.

Jesus gave His blundering and blind disciples a marvelous answer. It reflected both His tender patience with their Jewish bigotry, and His deep insight into the eternal purpose of God, as revealed in His life and proclaimed in His gospel.

He said, "Ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in all Samaria, and unto the uttermost part of the earth" (1:7,8). To bear witness to Jesus Christ, verbally and vitally, that is the mission of His disciples in all ages. To carry the glad tidings of God's redemptive love to the ends of earth, until all mankind shall know and acknowledge its saving power, that is the cause for which we recruit men—self, service, and substance. To conquer and transform all the kingdoms of this world, until human life in all its phases shall be redeemed, cleansed of its sin and misery, that is the mission of the Church.

Elsewhere in our records stands the great commission the Lord gave to His disciples. "All authority has been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations. I, I am with you always, even unto the end of the world" (Matthew 28:18-20). Note the prelude and the postlude, and, between them, the great commission.

The prelude claims that all authority belongs to Christ, in heaven and on earth. Is that tremendous claim true? It means that Christ is truly the Master of all life,

and the Lord of destiny. It implies the corresponding obligation of enthroning Him in the heart of mankind, and extending His beneficent reign to the ends of the earth.

The postlude affirms that this authoritative Christ is with us always, even unto the end of the world. Unless we believe that, the enterprise of Christian Missions is utterly foolish and foolhardy. Our hearts will fail us, as we realize the magnitude and difficulty of this world-wide missionary task, unless we have an abiding faith in this great promise.

After all, missions is not our task. It is God's work. Faith in its final success rests upon faith in God. Humanly speaking, it looks like a Utopian dream, so great are the obstacles the Kingdom of God encounters in the heart of man and in the social order.

That was true at the beginning, when a mere handful of men went out into the mighty and hostile Roman Empire to bear witness to Christ. The odds were tremendously against Paul and his companions. So it has been in every age since then. Always, humanly speaking, the missionary enterprise has seemed more like the dream of visionary enthusiasts, than a practicable program of possible achievement.

But never, perhaps, has that been truer than today. Everywhere, at home, and abroad, we face great obstacles, old and new. As we scan the earth, we may well ask, "Where is the promise of the coming of God's Kingdom?" Our only comfort, then, is the assurance that it is, indeed, God's Kingdom. He is ever working with them that labor and suffer for its consummation.

With such a divine dynamic of power and promise we face our missionary task with courage and confidence. It was a great task in Christ's day, but it is even greater today. The world of the early disciples was small and simple. It ran only to the boundaries of the Roman Empire, and it knew nothing of our complex industrial and economic order. Beyond its frontiers lay continents unknown. Below its horizon lurked civilizations undreamed. In our infinitely wider and vaster world we know a life of mankind of whose complexity and variety the earliest witnesses for Christ had no faintest inkling.

But the heart of man remains today as it was then. This wide, vast world of ours, with all its sin and sorrow, its bitter need and baffling problems, still needs Christ. He alone is the answer to our questions, the solution of our problems, and the satisfaction of our needs.

II. The Program, Acts 13:1-12. Our second passage is taken from the thirteenth chapter of Acts, which marks the beginning of the second part of the book.

In this remarkable writing we witness the work of the power that men received from God. It was triumphantly victorious both among Jews and Gentiles. The first part of the book records the spread of Christianity among the Jews. Jerusalem is its center; and Peter, its central figure. Then, in the second part, the center of interest and action is shifted to Antioch, to the expansion of the Church in Gentile regions. Peter steps into the background, and Paul comes to the front. The last sixteen chapters contain a history of his marvelous career, until his imprisonment in Rome.

Thus the Church of Antioch became the cradle of Christian Missions. There the universal scope of the religion of Jesus found its first adequate appreciation, and its earliest expression in the missionary journeys of Paul. In a deep sense one may claim that the history of modern civilization begins with the thirteenth chapter of Acts. Momentous transformations of mankind flowed in the wake of the little ship that carried Paul and Barnabas from Antioch to Cyprus.

Accompanied by John Mark, Paul and Barnabas went to Selencia, the nearest port, and thence to Cyprus, eighty miles distant. Landing at Salamis, the mission-

aries preached in the local synagogue, and, gradually, they traversed the whole island. At Paphos, the seat of the Roman proconsul, they met two interesting persons—Sergius Paulus, the governor, who gave them a sympathetic hearing, and Bar-Jesus, a Jewish court-magician, who was hostile to the gospel.

Sergius Paulus was a seeker of truth, a pagan conscious of the void that all the Roman cults could not fill. He sent for the missionaries, whose preaching was creating excitement, in order to hear "the word of God." "When he saw what was done, he believed, being astonished at the doctrine of the Lord" (13:7, 12).

Bar-Jesus was a charlatan, a religious impostor, who duped men with his tricks, and made money by playing upon their superstition, like our modern clairvoyants and soothsayers. Naturally, this fakir was hostile to the preachers whose work discredited him and destroyed his business. Paul rebuked this renegade Jew scathingly (13:9, 10).

The incident is typical. It illustrates the universal experience of Christian workers. Wherever the gospel is preached we find sympathetic inquirers and hostile opponents. The former require kindly nurture and intelligent instruction. Often, the latter, must be met with righteous indignation. Bar-Jesus is not the only man who was opposed to the gospel because it hurt his ungodly business. The Church dare not spare men who are hostile to its work because it jeopardizes their selfish interests.

The incident is also prophetic of the ultimate victory of God in this world-wide conflict between darkness and light. Bar-Jesus is no match for Jesus. In Christ, God himself has entered into the life of mankind. He is here to stay. He works to win. His Kingdom is ever-coming, and sure to triumph over all the kingdoms of man.

But its triumphant consummation requires our co-operation. Clearly, two factors co-operated in the birth of Christian Missions, the divine and the human. These were prophets, Barnabas and Paul, through whom God revealed His truth to a Church. And there were people eager to know and do His will. By communion with God in worship they became receptive and responsive. They understood and obeyed the call of God to preach the glad tidings to the whole creation. Their mission was both a divine vocation and a human enterprise.

These two factors are permanently indispensable to the success of Christian Missions, God inspiring and the Church obeying. Without the energizing Spirit of God, the work of missions lacks spiritual purpose and power. It becomes a mere humanitarian enterprise. Without a responsive Church, the channel of God's redemptive love is clogged. The coming of the Kingdom is delayed. But when the Church reverently waits upon God in worship, His Spirit will separate men and means for the preaching of the gospel to the whole creation.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

June 23. Cultivating an Eye for Goodness. 1 John 2:15-17; Matt. 6:22, 23.

There is a well-known theory in philosophy which avows that one can see in the world about him only what is already present in his mind. This simply means that one must have a sense of beauty within if he wants to see anything beautiful in the world without. One must have the concept of a bird within the mind before one can recognize an object to be a bird. These philosophers or psychologists maintain that the concept precedes the object. There is no doubt an element of truth in this theory. How would we know that a bird is a bird if we did not have the idea of a bird in the mind? The reason why some folks do not see beauty in the sunset or in the flower is because

there is no sense of beauty in the mind. The reason some folks do not enjoy an oratorio is because they have no music in the soul. Indeed, some go so far as to say that the external objects are not real at all but only projections of the concepts in the mind. If this is a sound principle in philosophy then we can see goodness only in the degree in which goodness forms a part of ourselves. We can see God only because we are like God. "The pure in heart shall see God." "What went ye out for to see?" Jesus once asked of His disciples. We see what we go out for to see. If we go out to see wickedness we shall see it, but if we go out to see goodness we shall see it also.

The evil eye sees evil because the heart is evil. Jesus says: "If thine eye offend thee, pluck it out." This simply means that we must train and cultivate the eye to see that which is good. We can cultivate an eye for goodness. We can look for the good and there is always some good to be found. In this, as in so many things, Jesus sets us a worthy example. He was always looking for the good and He found it. There was none so wicked, so sinful, but Jesus saw something that was still good. "The bruised reed shall He not break and the smoking flax shall He not quench."

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, awakened by kindness,
Chords that were broken will vibrate once more."

The image of God may have been marred, but Jesus still found it in every soul.

Among the many unrecorded legends of Jesus there is one that has come down through the ages which beautifully illustrates this eye for goodness which Jesus had. The story goes that the disciples once brought a dead dog into the presence of Jesus. Every one of the disciples saw and said something ugly about the dead animal, but Jesus remarked that the dog's teeth were as white as pearl. He was looking for something beautiful, and He found it.

Now this is the trait which we should cultivate in ourselves. There are those who can never see any good anywhere. They are pessimists. They always border on despair. They mistrust everybody and only see the dark side of the picture. This makes our lives miserable, unhappy. There are those who can never speak good of others. They are constant fault finders. They find satisfaction in condemning people and in laying bare their faults and failings.

But some one asks: Shall we blink at evil? Shall we shut our eyes to the wickedness that is about us? Shall we, ostrich-like, bury our heads in the sand and say, "Peace, peace, when there is no peace?" Shall we deceive ourselves? Certainly there is much evil in the world and we must not make ourselves believe there is not, but we should rather try to recognize the good, so that the evil may be overcome by the good. After all, the power lies in goodness and not in wickedness.

We come back to the principle we laid down in the beginning. If you want to see goodness in others you must develop goodness in yourself. The way to make the world a better place in which to live is to try to be better yourself. Only good people can see goodness in the world. The poet says:

"Be good, sweet maid,
And let who will be clever."

The artist who paints a beautiful picture must have a beautiful soul. The person who does a good deed must have a good heart, for out of the heart comes the issues of life. The world about you thus becomes the mirror of your own soul. You see yourself reflected in what you go out to see.



STONE VALLEY CHURCH AND CEMETERY, HICKORY CORNERS, PA.
Revs. John C. Brumbach and Walter F. Wagner are pastors of this historic Church, which celebrated its Home-Coming on June 9

HOME-COMING AT STONE VALLEY (ZION'S) LUTHERAN AND REFORMED CHURCH HICKORY CORNERS, PA.

The third annual home-coming of the Stone Valley Lutheran and Reformed Church at Hickory Corners, Northumberland County, Pa., was held Sunday, June 9. A forenoon, afternoon, and evening program was rendered, with a picnic lunch and fellowship observance in the Church grove during the noon hour. The Rev. Paul S. Leinbach, D.D., editor of the "Messenger," of Philadelphia, was the guest speaker for the entire day. Revs. John C. Brumbach, Reformed, and Walter E. Wagner, Lutheran, local pastors, presided. Prof. John B. Boyer, Senior Reformed Elder, and president of the Church Cemetery Association, was chairman of arrangements, and Mrs. D. E. Stevens, Church organist, had charge of the music.

This Church, dating back to about 1765, is one of the oldest worship centers in that part of the State. For about 10 years it was served by missionaries and circuit riders from the Schuylkill and Delaware River valleys, whence these Pennsylvania Dutch settlers came. The first resident preachers of whom there are records are Michal Enderline, Lutheran, who came to the Lykens Valley Charge, of which Stone Valley was a part, in 1773, and Samuel Dubendorf, Reformed, who came to same charge in 1780. Because of the practice of members of the different denominations worshipping together, the Church in its early history was known as Christian Unity.

Three different Church buildings have been erected during its history. The first, a log structure 20 feet by 30 feet, was built about 1765. This was used until 1796, when a frame gallery type building about 55 feet by 55 feet was erected. In 1900 the present large brick veneered, single story T formed edifice displaced the former building.

The cemetery adjoining the Church comprises over 5 acres and has over 1,500 bodies buried in it. Four years ago the cemetery was incorporated. All members of the Church in good standing are automatically members of the corporation. It has been put under permanent care, and now presents a real beauty spot. Interest on the permanent fund plus the home-coming offerings pay for the cemetery upkeep.

—John B. Boyer.



Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

The 17th Triennial Convention of the Woman's Missionary Society of General Synod was officially opened Tuesday evening, May 21, in the First Church, Greensburg, Pa., with a Fellowship Dinner. Covers

were laid for 276 delegates and visitors. Decorations in the dining hall gave an atmosphere of Foreign Missions through Japanese paintings in the background of the stage, wistaria and Japanese lanterns throughout the hall, and tiny Japanese parasols for table favors. Mrs. D. J. Snyder of Greensburg, 2nd v. pres. of the W. M. S. G. S., presided as toastmistress in a charming and gracious manner. Miss Elizabeth Peterson of Greensburg, gave the welcome from the local missionary societies; Mrs. Fred Morgan brought greetings from the Federated Missionary Societies of Greensburg; Dr. Gohn spoke in behalf of the Ministerial Assoc. of Greensburg, and Dr. L. E. Bair, pastor of the Church, welcomed the assembled group. Mrs. Harry Wenner, pres. of Philadelphia Classis, gave the response. Mr. Ronald Wentzel and the Trojan Male Quartette introduced us to the unusually fine music rendered throughout the convention.

The evening service followed the banquet with Mrs. Anewalt presiding. Mrs. Paul Dundore, pres. of the W. M. S. of Pittsburgh Synod, gave the invocation and the choir of First Church rendered special music. Mrs. Leich, pres. of the General Synodical organization, gave the principal address of the evening, speaking on "New Born Personalities." She said in part, "Our goal is not to build an organization, not to raise money; these are means to an end; our goal is to build a new world, to bring Christ to men, women and children." Preparatory service and Communion closed the evening service with Dr. Bair, Dr. F. C. Seitz and Rev. C. D. Rodenberger, all of Greensburg, serving the Communion to the large audience in a most impressive manner.

The transaction of business opened on Wednesday morning. Each morning the organist, Miss Beck, rendered quiet music and the devotions were in charge of Mrs. Hugo Schuessler, pres. of the Indiana district of the Evangelical Women's Union, and Devotional Life Chairman of the National Ev. Women's Union. Her topics were: "Christ-Filled Homes," "World-Visioned Churches," "A Consecrated Christian Citizenship," and "A Christian Nation."

The representatives of the Ev. Women's Union who were in attendance were presented: Mrs. Richard Mernitz, Mrs. Elsa Reichenbach and Mrs. Hugo Schuessler, each expressing her feelings of friendliness as new sisters. The pres., Mrs. Leich, in her report, stressed the fact that the last three years have been years of advance in many directions despite the reduced financial resources. The gains in membership were not so large, but a growing interest in missionary work is evident among the women and girls. This organization was able to meet its Budget to all Boards and pay in full any promise of help they have given for work, both here at home and in our foreign fields. The Thank Offering shows an increase over last year's which indicates that we are on the upward trend.

(Further report of the convention will follow later.)

The New Standard for Woman's Missionary Societies and for Girls' Missionary Guilds, adopted at the Triennial Convention of the W. M. S. of General Synod held at Greensburg in May, contains a point which reads as follows: "At least one member of the Society enrolled in a missionary course at a summer school or conference." To meet this requirement, let every W. M. S. and every G. M. G. plan now to send one of its members to one of the following conferences:

Shady Side Academy, Pittsburgh, Pa., July 1-July 11; Catawba College, Salisbury, N. C., July 7-July 12; Hood College, Frederick, Md., July 13-July 19; Riverview, Hanover, Indiana, July 14-July 20; Ursinus College, Collegeville, Pa., July 27-August 2; Heidelberg College, Tiffin, Ohio, July 29-August 10; Mission House College, Plymouth, Wis., Aug. 12-Aug. 18.



St. Andrew Church, Allentown, Pa.

At each of these summer conferences the Home Mission theme will be "Pioneering Today in Home Missions" and the Foreign Mission theme will be "Latin America." These conferences also include Bible Study, Methods for Missionary Work, Children's Work, Discussion groups on various topics and platform speakers from various fields of missionary work. Fine opportunity for recreation, inspiration, spiritual growth and Christian fellowship are afforded.

MUSING

A sympathetic
Loving look,
Outweighs the words
Of ponderous book.

A fragrant rose
Is better far,
When illness comes,
Than distant star.

God's Love and Truth
I'd rather share,
Than be a haughty
Millionaire.

—Grenville Kleiser

35TH ANNIVERSARY SERVICES OF
ST. ANDREW, ALLENTOWN

The first steps toward organizing the St. Andrew Church, Allentown, Pa., were taken during March, 1900, when a petition was drawn up, with Ed. H. Huffort being the first to sign his name for the starting of a new congregation. On Sunday, April 22, 1900, the first meeting of the petitioners was held in the Zion Church Chapel, with 19 persons attending; all of these later became members of the new congregation. A week later, it was decided to hold regular meetings in the Eighth Ward School House. On the 25th of May, St. Andrew Church was regularly organized by the organizing committee, consisting of Rev. Drs. T. J. Hacker, S. G. Wagner, A. R. Bartholomew, and L. J. Rohrbach. Arrangements were made at the same time and place to ordain and install a consistory. The ordination and installation of the first consistory took place in Zion Church on May 27. The members of the consistory were as follows: Elders—E. S. Rambo, B. K. Hamm, J. S. Yeager; Deacons—George H. Horn, A. B. Lentz, S. A. Moyer, S. M. Sterner, O. B. J. Haines, M. S. Harting. The committee of ordination and installation consisted of Rev. Drs. A. R. Bartholomew, S. G.

Wagner, and T. J. Hacker. Dr. Bartholomew conducted the services, Dr. Hacker charged the consistory with reference to their duties, and Dr. Wagner ordained and installed them. In the evening of the same day, the consistory met at Mr. Yeager's house and organized by electing Mr. Hamm president pro tem., Mr. Harting secretary and Mr. Yeager treasurer. At a special meeting of the consistory on June 3, it was decided to organize a Sunday School.

The Sunday School of St. Andrew Church was organized on June 3, 1900, in a room of the Eighth Ward School Building by electing the following officers: President, E. H. Huffort; vice president, W. W. Wetzel; secretary, W. D. Wieder; assistant secretary, Dr. D. George Knecht; treasurer, Geo. H. Horn; superintendent, O. B. J. Haines; assistant superintendent, A. W. DeLong (father of Rev. P. A. DeLong, president of Eastern Synod). The following teachers were also elected: English Bible Class, M. S. Harting; German Bible Class, B. K. Hamm; and of the main school, George H. Horn, W. W. Wetzel, Charles C. Missimer, Miss Xenia Helfrich and Miss S. Mabel Knoll.

At a special meeting of the consistory held June 10, 1900, Licentiate Robert Miller Kern was nominated by a unanimous vote of the consistory and the election was set for June 19. At the election 51 of the 54 charter members were present and voted unanimously for the nominee. Upon receipt of word that Rev. Mr. Kern would accept the call, the need for more adequate quarters was realized and the old Academy of Music was leased. Here the congregation worshiped until January, 1901, when the Academy of Music was destroyed by fire. The congregation then secured the Lyric Theatre and worshiped there until March 14, 1903, when its present building was dedicated.

Rev. Robert Miller Kern, a graduate of Keystone State Normal School, Kutztown, Pa., taught school at Bethany Orphans' Home for two years. He then entered Franklin & Marshall College, graduating in 1897, and from the Theological Seminary in 1900. He preached his first sermons as the first pastor of St. Andrew Church on July 1, 1900, in the Academy of Music. Through his untiring efforts, the congregation grew rapidly. By Aug. 28, 1900, a lot was purchased at Ninth and Gordon Sts. No active steps toward building were started until July 17, 1901, when a building permit was secured and ground was broken two days later. The cornerstone was laid on Nov. 3, 1901, and the Church was completed and dedicated in a series of services continued from Mar. 15 to Mar. 22, 1903. Dr. E. V. Gerhart preached the opening sermon and Dr. George W. Richards preached in the evening.

The congregation continued its growth and soon became a real force in the community and in the denomination. Its pastor, Rev. Mr. Kern, served for some years as superintendent of the Phoebe Home and also as treasurer of Lehigh Classis. For a short period, the congregation supported its own missionary in China. In the midst of remodeling plans, Rev. R. M. Kern was stricken with illness on Nov. 11, 1929. He resigned on Sept. 15, 1930, and was at once elected pastor emeritus of the congregation. On Jan. 5, 1931, Rev. Henry I. Aulenbach was elected pastor and has ably

served the congregation since Feb. 1, 1931.

The 35th anniversary services began on Sunday, May 26, with a charter member service. Of the 54 charter members, 18 are still living. Eleven of these 18 were present at the opening service at which Rev. Henry I. Aulenbach delivered the sermon. In the evening, special recognition was given to the 30 years of active service and 5 years of emeritus service of Rev. R. M. Kern. Prof. Theodore F. Herman, D.D., preached the sermon. Recognition was given to the work and service of its first pastor, Rev. Mr. Kern who, unfortunately, was unable to attend the service because of illness.

On Monday, May 27, recognition was given to the ordination and installation of the first consistory. Recognition was given to M. E. Hertzog, the oldest living deacon, and H. J. Kurtz, the oldest living elder, both being present. Dr. William F. Curtis of Cedar Crest College preached the sermon. Tuesday evening was given over to the Sunday School, at which time a fine dramatization, "Queen Esther", was presented under the direction of J. Alvan Brown and Mrs. Miriam Woodring Alexander. Community Night was observed on Wednesday evening, when Rev. George Greiss, D.D., pastor of St. Paul's Lutheran Church, brought the message. Dr. Greiss came to Allentown in Sept., 1900, and was a close co-laborer with Rev. Mr. Kern. On Memorial Day, services were held in the afternoon and evening in memory of the 923 departed members of the Church and Church School. The Church was one mass of memorial flowers. Revs. M. F. Klingaman of Dubbs Memorial Church, Allentown, William O. Wolford, pastor of Zion-Lehigh Charge, and Clarence Rahn, pastor of the Jacksonville Charge, brought the Memorial messages.

Reformed Church Night was observed Friday evening with greetings from Lehigh Classis by its president, Rev. W. D. Matthias, and the sermon by Rev. Roland L. Rupp, pastor of St. James Church, Allentown. A Home-coming service was held on Sunday morning, June 2, with many former members present, and the sermon was preached by Rev. Henry I. Aulenbach. In the evening, the anniversary of the organization of the Church School on June 3, 1900, was observed, with Dr. Paul S. Leinbach bringing the message. The various departments of the Church School attended in a body and a reunion of a former Bible Class taught by Harvey J. Wieder brought a large audience and a fitting climax to these anniversary services.

PRESIDENT APPLE'S COMMENCEMENT ADDRESS

(Continued from Page 2)

ilege and opportunity which claims you today as you look to the future.

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If it is true that this is the greatest depression, the most ignoble failure the world has ever known, then it is the grandest opportunity that could ever be given to those who have been adequately trained to lead us out of it and to turn failure into success.

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"This above all,—to thine own self be true;

And it must follow, as the night the day, Thou canst not then be false to any man."

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."

"Thou shalt love thy neighbor as thyself."

"On these two commandments hang all the law and the prophets."

If you are loyal to all the duties involved in these commandments you will prove worthy of the plaudit, "Well done, thou good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

MASSANUTTEN ACADEMY

The thirty-sixth commencement program at Massanutten Academy was held May 30 to June 2. The opening number was a program by the students of the Department of Music under the direction of Prof. F. B. Spiker. The Garrick Dramatic Club gave a play entitled "The Man in the Shadow" to a very large and appreciative audience on Friday evening, May 31. The school orchestra and glee club, the latter directed by Major G. A. Benchoff, rendered several numbers between acts.

Saturday, June 1, was a busy day, beginning at 10 A. M. with a declamation contest by the members of the Junior Class, followed by an oratorical contest by a selected group from the Senior Class. At 3 P. M., the Lower Juniors gave a very interesting program consisting of declamations and music. This was followed by the Review on Seibert Athletic Field which was witnessed by a very large number of spectators. It was a thrilling and colorful affair. Mrs. Benchoff and the ladies of the staff entertained the patrons at a garden party under the wide spreading maples at 5 P. M. The annual commencement reception was held in the Virginia Lee Harrison Gymnasium that evening, and the gayety of the year was fully summed up in this most delightful affair.

On Sunday morning, June 2, the graduation exercises proper were held in Lantz Hall. The salutatory, third honor, was delivered by John Joseph Pyne of Washington, D. C. In the absence of Philip Williams, first honor man, who had sailed for a tour of Europe on May 31, the valedictory was delivered by Benjamin Ambrosini of East Orange, N. J., following which an address to the graduates was given by Rev. William F. DeLong, D.D., of Philadelphia, Pa. Dr. DeLong substituted for Rev. Charles E. Schaeffer, D.D., of Philadelphia, who was to deliver the address, but who was taken ill at the last minute and could not come. Dr. DeLong gave a very fine outline to the graduates, indicating the various steps of growth covering the three dimensions, width, length and height.

Following the singing of the Academy hymn, "Oh God, Our Help In Ages Past" and several other musical selections, Dr. Howard J. Benchoff, headmaster, awarded the diplomas and prizes which had been offered for excellence as follows: U. S. History Medal in memory of Mr. Walter L. Hopkins, father of Walter Hopkins, class of '34—Donor, Mr. Alfred Hopkins, New York City, awarded to Robert Wheat, Woodstock, Va. Mathematics Medal in Memory of Dr. Cooper Schmitt — Donor,

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Miss L. V. Schmitt, Woodstock, Va., awarded to Benjamin Ambrosini, East Orange, N. J. McCauley Medals — Senior Honors (First and Second) in memory of Colonel Charles A. H. McCauley by Mrs. McCauley, Phila., Pa., awarded to: first, James Howard Dressing, Aspinwall, Pa.; second, Edward Joseph Dawe, Brooklyn, N. Y. Oratory Medals—1st prize, William Truter, Pittsburgh, Pa., Junior Class; 2nd prize, William Golden, Omaha, Nebr. Oratory Medals—1st prize, Charles Blanchard, Jr., Brooklyn, N. Y., Lower Junior Class; 2nd prize, Edward Rumford, Washington, D. C. Scholarship Medals — Senior Class: 1st, Philip Williams, Woodstock, Va.; 2nd, William Gabriel, Detroit, Mich. Junior Class: 1st, Frank Llopis, Havana, Cuba; 2nd,

Robert Gabriel, Detroit, Mich. Sophomore Class: 1st, William Truter, Pittsburgh, Pa.; 2nd, James Hahn, Wilmington, Del. Freshman Class: 1st, Walter Johansen, St. John's, Pa.; 2nd, James Donatelli, Pittsburgh, Pa. Lower Junior Group: 1st, Charles Blanchard, Brooklyn, N. Y.; 2nd, John Cucco, Brooklyn, N. Y. Post Graduate: 1st, Michael Herasimchuk, Pottstown, Pa.; 2nd, Milton Green, Coraopolis, Pa. Medal for best debater — Allie J. Short, Charlottesville, Va. For General Excellence, Benjamin Ambrosini, East Orange, N. J.

There were 30 members in the graduating class who received diplomas. Most of these young men will enter college in the fall. In addition, 8 received certificates for credits less than required for a diploma. Those receiving diplomas and certificates are as follows: **Diplomas**—Benjamin Ambrosini, East Orange, N. J.; Joseph H. Bleimeyer, College Point, L. I.; Kingsley Bleimeyer, College Point, L. I.; William Lawrence Burke, Terre Haute, Ind.; A. Roy Crider, Shippensburg, Pa.; Edward Joseph Dawe, Brooklyn, N. Y.; Charles Armour DeGruchy, Mt. Vernon, N. Y.; James Howard Dressing, Aspinwall, Pa.; Ernest Everett Easter, Pittsburgh, Pa.; William Walter Gabriel, Detroit, Mich.; Irving Joseph Goldstein, Brownsville, Pa.; Milton Green, Coraopolis, Pa.; William E. Hallett, Sterling, Ill.; Michael Vasil Herasimchuk, Pottstown, Pa.; John Edwin Hoffman, Jr., Mercersburg, Pa.; David Joseph Hunt, Washington, D. C.; Louis Mil-

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ton Hytowitz, Pittsburgh, Pa.; Regis Andrew McDonald, Pittsburgh, Pa.; Edward Thomas McKiernan, Chicago, Ill.; James L. Newmeyer, Pittsburgh, Pa.; Theodore Lucian Nowosacki, New York City; John Irwin Orr, Pittsburgh, Pa.; Charles Armstrong Pyne, Washington, D. C.; John Joseph Pyne, Washington, D. C.; Wilfred Resnick, Washington, Pa.; James Richard Schurz, Pennington, N. J.; Henry Walter Sokolis, Philadelphia, Pa.; Philip Williams, Woodstock, Va.

Certificates: Raymond Samuel Bowers, Martinsburg, W. Va.; Clyde Arthur Breneman, Millersville, Pa.; John Cross Denison, Rochester, Pa.; Joseph Henry Dixon, Warren, O.; Thomas Hale, Braddock, Pa.

In the Commercial Department certificates were awarded to sixteen students who completed the Secretarial and Accounting courses, and who are now qualified for positions as stenographers and bookkeepers. Masanutton thus closed a very interesting school term, marking not only one of the largest graduating classes in its history, but a full enrollment of students, and a year of activities in all departments which were conducted with much spirit and success.

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BELLS

NEWS OF THE WEEK

Mrs. Henry W. Elson

The National Assembly of Turkey May 28 discarded a centuries' old tradition, adopting a bill which makes Sunday instead of Friday the weekly day of rest in Turkey. President Mustafa Kemal Atatürk has struck many hard blows in recent years at Mohammedan practices.

Clara Mohler, 13 years old, of Summit County, Ohio, won, May 28, at Washington, the national spelling championship and \$500 in cash.

A sum of \$20,000,000 has been collected from Jews throughout the world during the 33 years to purchase land in Palestine as the national property of the Jewish people, according to an announcement May 28 by the international president of the Jewish National Fund.

The new giant French liner, Normandie, left the pier at Havre May 29 and started her maiden voyage to New York. Among the distinguished passengers were Mme. Albert Lebrun, wife of the President of France, many French officials and other important personages. In four days and eleven hours New York was reached—a record for crossing.

President Roosevelt and Secretary Hull reciprocated May 29 the sentiments voiced recently by Stanley Baldwin, British Lord President of the Council, for collaboration of the British Empire and the United States in the interests of peace, and the sentiment of Anthony Eden, British Lord Privy Seal, for Anglo-American friendship.

President Roosevelt opened the California Pacific International Exposition May 29 with a telephoned speech asserting that the nation might well have confidence in its prospects for the future. 25,000 persons attended the opening of the Exposition at San Diego.

Dr. Earl Barnes, 74, widely known lecturer, writer and educator, died May 29 at his home in New Hartford, Conn.

Scattered floods roaring down from the eastern Rocky Mountain slope covered two towns in the lowlands near Colorado

Springs May 30. As the result 15 persons are dead and much damage was done to rail and highway traffic.

Premier Pierre-Etienne Flandin of France met a crushing defeat from the Chamber of Deputies May 31 when he asked for full powers to defend the national money, restore the financial situation and set the economic machinery of the country to work. The vote was 202 for the government to 353 against.

The Supreme Court adjourned for the summer June 3. The day was the final occasion when the court appeared in the chamber it first occupied in 1859. In October the justices will preside in their new \$10,000,000 marble building east of the Capitol.

The officers and trustees of Hull House announced May 30 the establishing of a "Jane Addams Memorial Fund" to continue her work at this social centre.

An extensive area along the valley of Baluchistan, in which the town of Quetta, the capital of Baluchistan and an important military and railway centre with 60,000 inhabitants is located, was devastated May 31 by one of the worst earthquakes in Indian history. The death toll is put at 30,000. The number of Europeans killed was 100, including 43 of the British Royal Air Force.

For the 9th time, since the present Chamber of Deputies was elected three years ago, a new government has been formed in France. President Albert Lebrun asked M. Bouisson to form a Cabinet to succeed that of Pierre-Etienne Flandin. He is a former Socialist, but as President of the Chamber became known as a non-party man, and is popular with many factions.

Equipped with the world's second largest telescope, the David Dunlap Observatory of the University of Toronto, Canada, was opened May 31. It is the gift of Mrs. David Dunlap, as a memorial to her husband.

All Russian waifs, estimated at 2,000,000, are to be put in homes. They will

be dealt with in four groups—the incorrigibles are to be separated.

George Weyerhaeuser, kidnapped heir to a lumber fortune, was released June 1 for \$200,000 ransom. The 9-year-old victim was freed unharmed twenty-five miles from Tacoma, Wash., the boy's home.

Kansas and Nebraska were visited by floods and tornadoes the early part of June. An early count has placed the dead at 140. Much damage has been done to property.

Strike orders expected to affect 400,000 bituminous coal miners in 28 States, effective June 16, when the present wage agreement expires, were sent out June 1 from the office of the United Mine Workers of America.

Sweden has made a recovery which is attracting much attention in the outside world. The number of unemployed has been cut to 89,000 from 172,000 in the last two years.

The Supreme Court of the Soviet Union ruled June 2 that relatives or others who teach religious rites to children without the consent of their parents were subject to a year's imprisonment and confiscation of their property.

The Swiss people decisively rejected by a vote of 566,242 to 424,878 June 2 a recovery plan which was intended to meet the depression along some New Deal lines, especially in regard to governmental borrowing, spending and centralization.

President Gabriel Terra of Uruguay was fired upon, June 2, while visiting the Maron race course at Montevideo with his guest, President Vargas of Brazil. The wound is not serious. A former Nationalist Deputy fired the shot.

Crime in New York City rose 15% last year according to a recent report from the Police Commissioner of that city.

Amelia Earhart has accepted appointment at Purdue University as consultant in the department for the study of careers for women. She will also serve as technical adviser to the Department of Aeronautics.

Industry and business pressed their efforts June 3 to maintain observance of NRA wage and labor standards and code

rules of fair trade practices on a voluntary basis. Leading the movement was the American Iron and Steel Institute, supported by the textile industry, the Wholesale Dry Goods Institute and the National Retail Dry Goods Association. Employer associations in the garment trades likewise gave the movement their support.

The number of government employes in the District of Columbia passed the 100,000 mark in April and came within about 15,000 of the war-time total, according to the monthly report of the Civil Service Commission.

King George of England celebrated his 70th birthday June 3 and participated in the brilliant annual ceremony of trooping the colors in honor of the occasion.

The Ethiopians attacked recently two Italian outposts; 30 natives were slain. The situation is grave by reason of their occurrence just before the first meeting of the Italo-Ethiopian conciliation commission at Milan.

Great Britain will oppose the German naval bid. She will declare that their desire for a fleet 35% as strong as Great Britain's was unreasonable inasmuch as Germany had a limited sea coast to protect, while the British Navy had to cover possessions scattered all over the world.

President Roosevelt signed the Farm Credit Act of 1935 June 3 and administration officials immediately hailed it as offering an opportunity for many tenants to buy their own farms.

BOOK REVIEWS

The Key to Revelation. By Erick Thompson. Zondervan Pub. House, Grand Rapids.

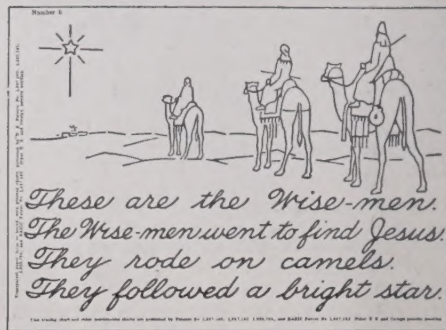
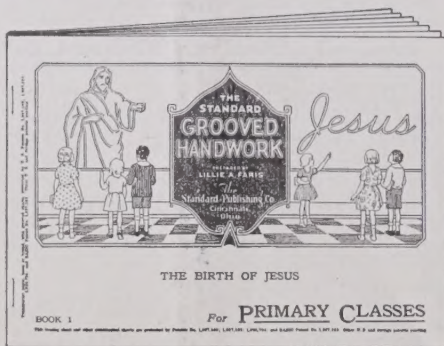
This book was written in Norwegian; afterwards, translated and edited by the author's son, Rev. Jersing Thompson. Like Carey, the first Thompson made barrels to make expenses and pursued the vocation of sharing the gospel with others. His biblical studies convinced him that Jesus' prophecy concerning His second coming and final judgment as contained in the Olivet discourse (Matt. 24:3-25; 46) was the key to the Book of Revelation, and that in approach to subject matter, time-elements, acts of salvation and miracles, the two were in agreement.

These eschatological writings constitute Jesus' answer to the disciples' triple question in Matt. 24:3. The sign of His coming will be the appearance of the anti-christ (Matt. 24:15-28; Rev. 13:1-11), who by deception, false teaching, power over Church and State, demand to be worshipped and unmerciful persecution will bring great tribulation to Christians during a Satanic reign of three and one-half years (Rev. 13:5). Accompanying signs will be false Christs, cold-hearted Christians, the destruction of the anti-Christ and nature miracles. The countersign will be the appearance of the Son of Man in heaven (Matt. 24:30; Rev. 19:19-20; 3). At the coming of Christ the first moment of judgment will take place; then, He will reign a thousand years, at the end of which will be the second moment, the final and universal judgment of all since Adam (Matt. 25:31-46; Rev. 20: 11-21; 8).

The author is broad-minded. His time elements are based on Matt. 24:36. Therefore, Jesus counsels watchfulness, readiness, endurance, stewardship and faithfulness in the parables contained in the Olivet discourse and in the pictorial exhortations of Revelation. His interpretation of Jesus' prophecy is sane. The book is an outpouring of a spiritual soul whose purpose is to awaken men to faithfulness to Jesus. The reader can not help but be constrained to deeper consecration in sacrificial service for the glory of the Saviour's name and for the furtherance of His cause.

—A. G. P.

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HOW TO USE: Secure one book for each child in your class and one for yourself. Note that each book is provided with six charts—that is, six of the cards that contain pictures and sentences; these are called the charts, and are loose. Then there are in each book a number of transparent leaves to be used for practice. These are securely fastened. Provide each child with a very soft pencil, not sharpened to a fine point; have the class watch you as you go around the groove which outlines one picture. Make all the pictures in the same way. Have them watch as you write the sentences of the lesson. Have them make the entire chart, if time permits. Six charts are provided for the quarter. Use two Sundays to the chart.

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Book 1, for Primary classes—"The Birth of Jesus."

Book 1, for Junior classes—"The Twelve Disciples."

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OBITUARY

MR. JOHN HEDRICK

After an illness of more than a year, Mr. John Hedrick, a faithful member of St. Paul's Church, Fort Washington, Pa., entered into his eternal reward, Feb. 18. Mr. Hedrick was for many years a deacon in St. Paul's Church. He was long a resident of Flourtown, Pa., where he kept a harness shop. While not able to attend Church as regularly as he wished to do, he was nevertheless a substantial contributor to the work of the Church. Not able to be as active in Church affairs as he wished, he helped in the way he could, by his generous support of the various Church activities. In his will he remembered the Church by a legacy, which will help it continue its work in which he was so interested.

Mr. Hedrick was preceded in death by his wife, Anna, who likewise was long a member of St. Paul's. Mrs. Hedrick passed away four years ago. A sister, Mrs. Elizabeth Bean, who had been making her home with him since the death of Mrs. Hedrick, and a niece, Mrs. John Seiple of Ambler, both loyal members of St. Paul's Church, survive.

Mr. Hedrick was buried from the Church with a former pastor of St. Paul's, Rev. C. A. Santee, officiating, in the absence of the pastor of the Church, who was in Florida. Interment was made in the old Union Cemetery of Whitmarsh.

MRS. FRED ARNOLD

Mrs. Fred Arnold, nee Miss Ida Mae Davis, one of the most loyal and helpful members of St. Paul's Church, was laid

to rest on Feb. 12, after having entered her eternal reward a few days before. Mrs. Arnold was a life-long member of St. Paul's, having been confirmed into the Church by the late Rev. Josiah D. Detrich. Mrs. Arnold is survived by her husband, a devoted elder in the Church, and by her son Charles, recently elected to the office of deacon. One brother, Jesse Davis, and three sisters, all of whom are members of St. Paul's, Mrs. Robert Smith, Mrs. Margaret Potts, and Miss Anna Davis, also survive.

Mrs. Arnold was born June 18, 1875, of an old Reformed family. From infancy she was trained in the Christian faith both at home and in the Church. On April 24, 1900, Miss Davis became the bride of Mr. Fred Arnold. The home which they established together was one built upon the foundations of love, sympathy and generosity. The kindnesses of this devoted couple are known far and wide. Yet in all their busy life, the Church was always first. St. Paul's, and the entire community, will always feel the absence of Mrs. Arnold's wise counsel and glad helpfulness. She was one of those lovely spirits whose chief delight was in making others happy, and in this art she excelled.

In the absence of her pastor, who at the time was in Florida, the services were conducted by her nephew, the Rev. Alex C. Smith, pastor of the Byberry M. E. Church, Philadelphia, assisted by another minister, a friend of the family of many years, the Rev. Charles Margerum, pastor of the First M. E. Church, Shaft, Pa. Despite the blizzard that had drifted the roads all about the Arnold residence, one of the largest funerals of this vicinity in many years attested the esteem and love with which this beloved servant of God was regarded by her friends. —R. L. H.